

THE

Controversie

OF

SINGING

Brought to an End.

OR

A Treatise in Three Parts.

The First is a Tract on SINGING.

The Second hath some Remarks on Mr. Richard Allen's Book, called *An Essay*, &c. with Answers to them.

AND

The Third containeth several Queries presented to divers Elders and Ministers, with other Matters, to the Baptized Churches about London.

ISAAC MARLOW.

LONDON, Printed for the Author, 1696.



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T H E

Author's EPISTLE.

Christian READER,

While Truth and Righteousness, Errors and Unfaithfulness are on Earth, there is like to be continual Differences in the Minds and Sentiments of Men: But our Grievance is the present Troubles that have risen from some Elders and Ministers of our own Profession, who have held such Notions, as are repugnant to the light of Scripture, the known Principles of the body of the Baptized Churches, and that strike at a Foundation principle of Ours, and the Protestants Reformation more in general, as may be seen in the Sequel of this Treatise.

Therefore, considering they have laboured to vindicate the common way of Singing in Gospel-worship, and have manifested their minds, that a Church of Christ has liberty as it shall judge most for Edification to Order many Modes of Divine Worship that are not particularly prescribed in the Word, and also so far for a mixed Church-Communion as to give us ground to fear they design to alter our Churches Foundation-principles of Separation, and of holding

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The Author's Epistle.

the Sacred Scriptures to be our only Rule to determine many Modes of Divine Worship, I think it is but reasonable to enquire of them, Whether they have found a Medium between holding and not holding Communion with false Modes of Worship? And, Whither if they shake down the Churches Settlement, without proposing some other Form of Constitution, they leave it not doubtful to us whether they mean to rebuild them on other Constitutive Principles or leave them wast for their own pleasures?

So that being sensible of the need there is to appear for the Baptized Interest in these parts I have drawn up several things, with a Breve state of the Scripture-grounds and reasons for rejecting that way of Worship, and the rather because my Principles about it have been grossly abused in Mr. Keach's Breach Repaired unto which I have made a large Reply: To considering that but few of them has been seen in our Churches about London, I have published the following Discourses, hoping my Brethren will seriously peruse them, impartially to judge thereof, and to escape the mischiefs of Seductions.

The Question between us and our Brethren is not, Whether any such thing as vocal melodious Singing is exhorted unto in the New Testament, for this we freely own; but the Controversie lyes herein, viz. 1. Whether the

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Saints were moved to the exercise of it in the Apostles time, only as an extraordinary Spiritual Gift, depending on Divine Inspiration, as some other Gifts did, or that it was appointed as a constant Gospel-Ordinance in the Church, in an Ordinary Administration also. 2. In what External manner it was then exercised, whether in a prestinted form of words, made in Artificial Rhimes, or as the Spirit by his more immediate Dictates gave them utterance: And, 3. Who it was that sung; whether the Minister sung alone, or with him a promiscuous Assembly of Professors and profane Men and Women, with united Voices together. Now to resolve these Questions, we must either refer them for determination to the Authority of God's Word, or of Mens Traditions: If we refer them to humane Authority, we may quickly find enough of it for all the Superstitious Ceremonies in the Christian World: But if we refer them to the Word of God, they have lost their Cause, and their own express Confessions and silent Concessions has barred their setting up their practice of Singing by any Authority of the Holy Scriptures. For tho' there's a plain Rule, and Directions for Singing in the New Testament, yet it being repugnant to their practice, they have refused to sing by it, and said, that there is no other way prescribed or laid down how they should sing, but as God's People sang under the Law.

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We might have thought therefore that their Mode of Singing had been after the Legal Pattern; but we find their Practice is contrary to this also, for it was an Office under the Law to sing in Publick Worship, and it was confined to the Order of Singers among the Levites; and our Brethren are not able to cite us one Text of Scripture in the whole Bible, to shew that ever the Ministers and People sung with conjoined Voices in the Instituted Worship of God under the Law: Nor can they maintain their Mode of Singing as being a moral Duty, unless they can prove that men have a Natural Gift most aptly to sing their Praises together in metrical Rhimes. And therefore seeing their Practice can neither be justified by the Scriptures, nor as the simple Gift of Nature (as you will find it clearly manifested in the following Treatise) it has nothing else to support it but Humane Art, for it's neither Scriptural, Spiritual, nor simply Natural, but Artificial Worship, that pleaseth Nature and not God; and if our People will have it, right or wrong, they must answer for it at the Judgment-seat of Christ, where I expect to stand the tryal of these Controversies with our Brethren.

LONDON, Aug.
the 4th. 1696.

I. M.

THE
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A Tract on Singing.

That prelimited Forms of praising God, vocally sung by all the Church together, is no Gospel-Ordinance, I have proved already in my former Treatise, so entitled, and since in my Printed Reply to Mr. Benjamin Keach's Book, called *The Breach Repaired*, &c. I have more largely discoursed on that Subject in answer to him and divers others who wrote against me; and have therein discovered the weakness of their Arguments for the common way of singing, and also their unchristian Dealings with me: Therefore this little Tract, or partly Abstract, is chiefly designed to

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reach

reach those Members of our Churches, especially about *London*, that have not seen my larger Treatises. To proceed therefore on the Subject matter before us.

First, I do on good ground affirm, There is no Example nor Command for such a Practice in the Worship of God under the Law: There is no such thing in the Old Testament, that the Church of God, Ministers and People, Men and Women, did ever vocally sing together in instituted Church-worship. For,

1. Before the Law was given on Mount *Sinai*, and before the Jewish Church-state and Worship was formed and constituted, when *Moses* and *Israel* sang, it was not as a part of instituted, settled Church-worship, but from an Extasie of Joy for their miraculous Deliverance from their Enemies, expressed by their Womens singing with Timbrels and with Dances, separate from the men; for it's said, *Miriam the Prophetess, the Sister of Aaron, took a Timbrel in her hand, and all the women went out after her with Timbrels and with Dances; and Miriam answered them, sing ye to the Lord, &c.* which is quite different from the common way of singing now in use, for they have no dancing nor timbrels with it, neither do their Women go out and sing by themselves, and therefore their way of singing cannot be justified as following the Example of *Moses* and the Children of *Israel*, *Exod. 15. 1, 20, 21.* Nor,

2. By the singing of *Deborah* and *Barak*, *Judg. 5. 1, 7.* for it cannot be proved, nor is it rational to believe, that they sang with united voices together, because some part of the Song (*untill I Deborah arose, untill I arose a Mother in Israel*)

was not proper for *Barak* to express: Besides, in *Jer. 12.* it's said, *Awake, awake Deborah, awake, awake, utter a Song; arise Barak, and lead thy captivity captive, thou Son of Abinoam;* which Expressions shew that this Song was uttered by *Deborah*, and part of it to *Barak*, and so all of it was not proper matter for *Barak* to sing, and therefore he joined with her in spirit (not in voice) in the principal matters of the Song, and this was from an extraordinary impulse of Spirit in the Prophets, on the occasion of *Israel's* Deliverance before *Barak* had led his Captivity away, and neither this nor the Song of *Moses* was any sort of settled instituted worship, nor does any singing therein countenance the common way of singing, which is pressed upon our Churches, and is in practice by some of them already.

3. Neither is there any ground for it from those Commands for singing in the Psalms of *David*; for those that respect singing under the Law are not binding to us now, *Heb. 7. 12.* *ap. 9.* and such as were prophetic had either respect to the Primitive Gospel-Churches, which amongst them an extraordinary Gift of singing, and a Gospel Rule for its Delivery in the Church; or else they had an Eye to the future glorious deliverance of the New-Testament-Church, its blessed state in the 1000 years of Christ's sole Kingdom here on Earth, as we may plainly see if we examine those texts quoted by Mr. *Allen*, *Psalm 11.* out of the Book of *Psalms*; as in *Psalm 7.* *God is the King of all the Earth, [sing ye] with understanding:* Which words [*sing*] seem most peculiarly to have respect to the People of the *Jews*, under whose feet the Lord

Lord shall subdue the Nations, *ver. 3.* and then is the time when the voluntary of the People, as our Margin reads it, *ver. 9. viz.* The Christian *Gentiles* that shall be gathered to the *Jews*, are exhorted to clap their Hands, and to shout unto God with the voice of Triumph, *ver. 1.* So that the singing in *ver. 7.* is not with the ignorant world, that have no understanding, but is spoken of the Saints in the day of Christ's Kingdom and Glory: Therefore, that this Scripture imports that the Saints in all Nations, and the rest of the World, shall sing alike with them in Church-worship, lies on their parts yet to prove as also that the common way of singing is countenanc'd from this and the like Texts of Scripture, as a settled Gospel-Ordinance from the Apostles days. But if any will have this Text to respect the singing of God's praises in the present dispensation of Gospel-worship, then cannot be taken literally for People to clap their Hands, shout, sing, and sound with a Trumpet, as the Context shews, *ver. 1. 5.* but in a metaphorical sence, which only demonstrates, that the People of God shall greatly rejoice, and that the manner of it is yet to prove from the Light of the New Testament, and so for melodious singing, who shall be the visible Ministers and Singers, how they shall sing, and when they shall do it, is taught us there: And the like we may say of those other Texts cited by Mr. Allen, *Psal. 98. 1, 2.* see *ver. 4, 5, 6.* and *Psal. 100. 1,* which is spoken of the People of God, and the sheep of his Pasture, *ver. 3.*

4. Under the Law the People are never found to have sung all vocally together in institution of Church

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Church-worship, either under the Tabernacle Temple-dispensation : For tho' *David* is called the sweet Psalmist of *Israel*, 2 *Sam.* 23. 1. because he penned many of the Psalms, yet he not being of the Tribe of *Levy*, did not sing them ministerially in Church-worship, but delivered them to the chief Musicians appointed for that service, as it's said, *David* praised the Lord by the Ministry, or the Hands of the *Levites*, who were then the Ministers of the Publick Service of God ; and of them were an order of Singers clothed in white linnen, with Cymbals, Psalteries and Harps, and with them the Priests sounded with trumpets, 1 *Chron.* 15. 19, to 25. 2 *Chron.* 5. 12. chap. 7. 6. so that seeing in the worship of God under the law singing was limited to the order of Singers among the *Levites*, and that the common people said no more vocally than *Amen*, praise ye the Lord, Psal. 106. 48. *Deut.* 27. 14, 15. when it's plain that the common way of singing all vocally together meets not with the least countenance from any Example or Institution in the Old-Testament-worship.

Secondly, Neither do our Brethren sing after the Example of the Primitive Christians in the first Gospel-Churches : For the matter of their songs was not in a prestinted form of words, but was then given more immediately to the Gospel-ministers, by an extraordinary Inspiration of the Holy Ghost. For,

1st. Tho' their Gospel-Songs were called Psalms, Hymns, and Spiritual Songs, answering those three Titles promiscuously used on the Psalms of *David* ; and however their Significations differ the one to the other, yet it does not

not therefore follow, that those Old-Testament Names given to New-Testament-Singing do prove the matter and form to be the same, or establish Old-Testament-singing in the Gospel Church, any more than other Old-Testament Names, viz. Circumcision, Censor, Incense, Altar, Sacrifice, Passover, City, *Jerusalem-Temple* which are used to Gospel things, do prove them to be of the same nature as those names were used for under the Law; and we also find in other cases, that several Old-Testament-Names were given to one Gospel thing, *1 Pet. 2. 5. Eph. 21, 22. Rom. 2. 29. Heb. 4. 14. Chap. 9. 24. Chap. 13. 10. 1 Cor. 5. 7. John 2. 19, 21.*

2ly. To understand those Words, *Psalms, Hymns, and Songs*, *Eph. 5. 19. Col. 3. 16.* bind us to the limited Use of those *Psalms, Hymns, and Songs*, in the Book of *David*, affords a strong Argument for the lawful use of Prescribed and stinted forms of Prayers, as Dr. *Robertson* observes, saying, that the Scripture *Psalms, Hymns, and Spiritual Songs*, are most of them Prayers to God, and Praises of God, and so they are set forth as such Prayers and Praises. And if it be warrantable to sing prescribed and set forms of Prayers and Praise, it is equally lawful otherwise to deliver such set forms of Prayers, (and Praises Prayer-wise) and to say them as well as sing them: So that such set forms (and others all of Prayers and Praises, must stand or fall together; therefore as we deny the use of set forms of Prayers to be lawful, we have also ground to deny those New Testament *Psalms, Hymns, and Spiritual Songs*, *Ephes. 5. 19, &c.* to be means of those prescribed, and as limited in the Book of *David*.

3ly. It follows, that New Testament Psalms, Hymns, and Spiritual Songs, are to be understood otherwise than as their Nature is described to us in the New Testament: And there we find that their matter was no prestinted form of words, because the Psalm is put among other ministerial Gifts, that were more immediately dictated by the Inspiration of the Holy Ghost, and is described to us as the fruit of an extraordinary fulness and enriching of the Word and Spirit in all Wisdom, 1 Cor. 14. 26. Eph. 5. 18, Col. 3. 16. which extraordinary Gift there is no need of for singing *David's* forms, (or compiling other set forms of Hymns or Songs); And if these were the sort of Psalms mentioned in 1 Cor. 14. 26. *How is it then Brethren, when ye come together, every one of you hath a Psalm, hath a Doctrine, hath a Tongue, hath a Revelation, hath an Interpretation, let all things be done to edify,* then the Apostle's question was frivolous, for every Brother might easily have *David's* Psalms, without immediate Revelation in the Church, 1 Cor. 30, 31. *If any thing be revealed to another let him keep it by, let the first hold his peace;* which is applicable to Teaching or Propheying in the Psalm, as well as in other Gifts before mentioned. Moreover, all had, or doubtless might have had the Psalms of *David* to read; and therefore as none can say, but that to have the Doctrine, Revelation, and other Gifts of the Holy Spirit, were something more than to be able to read, or make a bare recital of some part of the Scriptures, so there is the same reason to conclude, that the having a Psalm was something farther than to be able to read, or sing it out of a Book. Besides,

4ly. Would not our singing Brethren say, that to give thanks to God, or praise him prayer-wise in a prestinted form of Words, is less spiritual a lower attainment, and a meaner and less acceptable way of worshipping God, than to offer our Praises prayer-wise by the gracious Gift of the Holy Spirit? And then if the performance of prestinted forms of Praises and Thanksgivings prayer-wise are below the common Gifts of the Spirit, for our ordinary thanking and praising God, surely prestinted forms have a greater distance, and are more unsuitable in their nature to the highest and most spiritual manner of praising of him, viz. in singing. And if this be granted, then a prestinted form of words, with a musical Voice, is esteemed an higher and more acceptable way of Worship, than with a plain and ordinary voice by the gracious Gift of the Spirit, which is a preferring the melody of the Voice before the Gift of the Holy Spirit in divine Worship; but seeing a prestinted form of Words is not allowed to ordinary Praises being of too low a nature to have acceptance with God, there is no reason to think that God should be pleased with it in a higher way of Worship.

5ly. We have no ground to imagine that the Lord's Hymn, *Mat. 26. 30.* was a prestinted form of Words, when he had the Spirit without measure, or that *Paul* and *Silas* at midnight in dark Prison did read a form of Prayer and Praises. Nor hath it yet been shewed that any form or Matter of Praise is recorded in the New Testament in Rhime and Metre, or that such a qualification of making Rhimes should belong to a

el Minister ; nor do we find any Song in the New Testament taken wholly out of any part of the book of *Psalms*, but that they were used by the Holy Ghost for proof of Doctrine, and for Instructions, as other Scriptures were, or mixed with other parts of the Scripture in the high praises of God, in Prose, and not in Verses of Rhime and metre ; and were delivered by the Gracious Gift of the Holy Spirit, and not in prestinted forms.

Thirdly, The singing practised in the primitive Gospel-Churches differed from the common way singing now in use, in that the Ministers of those Churches which had the Gift of singing delivered their New-Testament-Songs in the Church, they did other Gifts in a ministerial way, by a single voice, and not with the conjoined voices of the Church together ; for the Apostle saith, *I (not We) will pray with the Spirit, and I will pray with understanding also : I (not We) will sing with the Spirit, and I will sing with the understanding also : When thou shalt bless with the Spirit, how shall he occupieth the room of the unlearned, say, Amen, by giving of thanks, seeing he understandeth what thou sayest.* Observe it well, the word *or otherwise* ties the two Verses together, having relation to each other, and brings in Blessing and Thanksgiving as the matter of singing mentioned before : And the *Dutch Annotations* on the Word [*bless*] allow that it is to be understood with respect to this Gift, (*viz.* singing) of the Holy Spirit being given to the publick thanksgiving in the Church ; and they say, he that occupieth the room of the unlearned, is he that sits among the common people, or Auditors, *Gr. Idiores*, that understands

not

not the strange Tongues, and that has no public Ministry or extraordinary Gift to teach the Church, to make the Prayer or Thanksgiving. Now consider it well, it is said, when [thou] shalt bless, and [he] shall say, *Amen*, at [thy] giving of thanks, this denotes the single Voice of the Minister, as in the Prayer and Singing mentioned in the verse before, and also the common Auditors, which from the evidence of the Text did not unite their voices in singing with their Ministers, but did only say *Amen*, at the Conclusion of his Prayer and Singing, as it is the Custom under the Old and New Testament, *Psal.* 106. 48. *Rev.* 5. 9, 14. *Rom.* 15. 2 *Tim.* 4. 22. *Deut.* 27. 14, 15. And if any Object and say, that the word [he] shall say *Amen* does also denote a single Person, as well as the words [thou] and [thy,] I answer, it is true that all three words denote single persons, but this Objection does not invalidate the Exposition going before, but rather shews that the word [he] signifies that all the Brethren were bound to say *Amen*, but were left at liberty, that he that would might so conclude the Minister singing the Thanksgiving; and I believe this is Reason that the Apostle mentions that Practice of saying *Amen* in the single number [he] implying that any one or more of the Brethren of the Church may so conclude such Words. Besides, this Exposition of the Text will be good, *viz.* That the Prayer and Singing were performed by the single voice of the Minister, that others of the Church are only allowed to say *Amen* at the conclusion thereof, because when the word [He] be restrained to a single Person.

that may say *Amen*, or left to the Liberty of
more, or of all the Brethren, as I believe it is; yet
inasmuch as it's said, that [*He*] shall say *Amen*,
[*Thy*] giving (or singing) of Thanks,
plainly denotes a different Exercise and Beha-
viour in the Church; the first that a single Per-
son should sing the Blessing and Thanksgiving;
and that the other, or others, may and did say
Amen at the Conclusion of it, as was said before.
Moreover, as the Holy Apostle has there shewed,
how Singing and Prayer is to be delivered in
the Church, by a single Person, with a single
voice, so in the following part of the same Chap-
ter he has left us a confirmation thereof, by lay-
ing down the general Rule for delivering the
spiritual Gifts of the Holy Spirit, 1 Cor. 14.
&c. How is it then, Brethren? when ye come
together, every one of you hath a Psalm, hath a Do-
ctrine, hath a Tongue, hath a Revelation, hath an
interpretation: Let all things be done to edifying: If
any man speak in an unknown Tongue, let it be by two,
or the most by three, and that by course; and let
one interpret: But if there be no Interpreter, let him
keep silence in the Church, and let him speak to him-
self and to God: Let the Prophets speak two or three,
and let the others judge: If any thing be revealed
unto one that sitteth by, let the first hold his peace;
ye may all prophesie one by one, that all may
be comforted, ver. 40. Let all
be done decently and in order, viz. in the
order laid down in the foregoing parts of
the Chapter, wherein is contained the Rule and
order of Gospel-Worship. Now consider seriously
whether there is any more Reason to exclude
the Psalm from being subject to this Rule, than
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there is to exclude the Doctrine? if any object that only Tongues and Propheſie are here intended; my Answer is, that Mr. Keach in his Answer to my Appendix, *Breach repaired*, p. 36, 37. (citing his Friend in a Manuscript) endeavours to prove that for Womens prophesying, 1 Cor. 14. 5, 6. they may ſing, citing 1 Chron. 25. 1, 2, 3, 4, 5, 6. which compare with ver. 6. whereby it's plain that Mr. Keach allows that ſinging is comprehended under the general Term of Propheſie, and ſo it takes in the Psalm in ver. 26. as well as the Doctrine under the Rule of Propheſie; and if that Objection be ſufficient to exclude the Psalm, it will alſo exclude the Doctrine, both of them, and all thoſe ſpiritual Gifts relating unto, and are included under this General Rule to be delivered by courſe or turns, one by one, one after another. Beſides, the Gift of ſinging hath been ſhewed from the pattern the Apoſtle gives us in the former part of this Chapter, to be exerciſed in the Church only by a ſingle voice as Prayer is; and the Psalm being afterwards mentioned among other Gifts relating to the Rule, there is a double confirmation that the Psalm ſhould be ſung by a ſingle voice, or by one Perſon at once, in a miniſterial way: And I firmly believe, there can no ſound reaſon be given for the Psalm to be vocally ſung, by all the Church together, any more than that the Doctrine, or the Revelation mentioned with it, ſhould be delivered or ſaid by all the Church, with many voices, or that any of thoſe Gifts ſhould be otherwiſe delivered than by one at once, or by courſe according to the general Rule for Gofpel-Workſhip. And if any Object and ſay, that this

relates only to the extraordinary Gifts of the Holy Spirit, they may take for answer Mr. Keaches words on 1 Cor. 14. 26. in his *Breach repaired*, p. 143. That the ordinary way of the administration of all Gifts, and performance of all Ordinances in the Churches, must be the Rule for the extraordinary Gifts, and performance of Ordinances; and in p. 137. he saith, Doubtless what the Apostles did by an extraordinary Spirit, in bringing in a Doctrine and an Interpretation, &c. is a Rule for us in the ordinary Gifts. So that Mr. Keach owneth the Rule to be the same for both extraordinary and ordinary Gifts; and therefore seeing there is plain Gospel Rule for singing, repugnant to our Brethrens practice of it, with conjoined voices, this humane tradition embraced by them is will-worship, and a worshipping God in vain, *Mat. 15. 9.*

Fourthly, The Womens vocal singing in the Church, a practice in common use, is chargeable with breaking the positive and express Laws of Christ, which are so plainly, clearly and fully recorded, that I know not how such Women can satisfy their Consciences in that practice, unless through ignorance of the Scriptures where it is forbidden; nor how any Gospel-Ministers can open their Mouths for it, seeing Women are commanded not to teach, nor to speak in the Church, but to learn in silence, and to be in silence; for the Apostle's Words imply, that for women not to learn in silence in the Church, is to break their silence there, by teaching or speaking in proper Church-worship, is a usurpation of Authority, and Disobedience to the Law, *1 Cor. 14. 34. 1 Tim. 2. 11, 12.* It's true, Women may speak to give their Evidence, or an

account of their Faith, or in an orderly way to give their Assent or Dissent in matters of Church-Discipline, for in such like cases the Scriptures do allow their speaking; but in more proper Acts of Divine Worship, as Prayer, Praising and Teaching, those Scriptures do forbid them, or else they have no Sence nor Meaning at all in them: But such is the plain and common sence of them, that you must first perswade me contrary to natural Sence and Reason, that Womens vocal, audible singing of matter of Praise and Doctrine, which thing the Scripture calls teaching, and speaking, *Col. 3. 16. Eph. 5. 19.* is neither of them, but is a keeping Silence, learning in Silence, and is being in Silence, before we can believe that Women are permitted vocally to sing in the Worship of God in his Church. It's true also, we read in the Old Testament of Women-singers for delight, and as Mourners for the dead, *2 Sam. 19. 25. 2 Chron. 35. 25. 2 Chron. 9. 17, 18. Amos 5. 16. Eccles. 2. 1, 8. Mat. 9. 23.* and that Women have sung for popular rejoycing, *Exod. 15, 20, 21.* but we nowhere find in Sacred Writ Women-singers in Public Instituted Church-worship. And in the Old and New Testament we read of Women Prophetesses, (not for common teaching in the Church but for extraordinary prophesie) but I cannot find they ever delivered their Prophecies in a way of Instituted, Stated Church-worship, but as they were extraordinarily inspired by the Holy Ghost they spake more occasionally and accidentally to the People, *2 Chron. 34. 22. Luke 2. 27, 28.*

Fifthly, I shall briefly shew, That there is no Ground nor Example from Christ's and his Disciples

principles hymning after Supper, *Mat. 26. 30.* nor from *Paul and Silas* Praying and Praising God in Prison, *Act. 16. 25.* for any Christian Churches to sing Psalms, or Hymns, or Spiritual Songs, all vocally together in Publick Worship, or at the Lord's Supper. Because,

1st. The Greek word *Hymneo* to Hymn, in *Mat. 26. 30.* *Mark 14. 26.* *Act. 16. 25.* *Heb. 2. 12.* is not a word limited in its signification to Songs of Praise, but properly is used simply to Praise or give Thanks, and also to Lament or Complain; see *Symson's Lexicon*, and also *Constantine's Greek Lexicon*; and the *Dutch Annotations* do not limit the word *Hymneo* to Songs of Praise.

2^{dly}. In Mr. *Leigh's Critica Sacra* we find, against others there mention'd, three or four Authors witnessing to the simple signification of the word *Hymneo*, to Praise, or give Thanks; and Mr. *Han. Knollys*, an able Master in the Greek Tongue, in his Sheet for Singing, clearly gives the Cause, so far as ingenuously to acknowledge twice in that Sheet, that he does not limit the signification of the word *Hymneo* only to Songs of Praise: And the Learned Mr. *Ainsworth*, on *Isa. 3.* translates it simply Praise.

3^{dly}. *Augustine Marlorate*, in his *Exposition of the Gospel after St. Matthew*, gathered out of all the singular and approved Divines, and translated by *Thomas Timme*, Minister, on *Mat. 26. 30.* saith, the Greek word in this place signifieth, that they gave the Praise due unto God, but it doth not thereupon follow that they did sing it.

4^{thly}. In several of the *Common-Prayer Books*, the Order for Morning-Prayer daily throughout the Year, is appointed to be [said] or sung

in English, the Hymn called *Te Deum laudamus*; which is an evident demonstration that the Church of England does not limit the delivering of an Hymn, or Praise in God's Worship, to singing with a Tunable Voice.

5. Dr. Owen, in his Exposition on *Heb. 2. 12* though he reads the word *Hymneo*, to sing Praise in accommodation to the Old Testament Temple worship, yet he does not limit the signification of it to Songs of Praise: For, saith he on the same Text, "It is a fond Imagination which some have fallen upon, that God is not praised in the Church,—unless it be done by Words and Hymns particularly expressing it; all Praying, all Preaching, all Administration of Ordinances, — are nothing but giving Glory to God, &c. So that it's plain from the Doctor's Exposition of the Greek word *Hymneo* in that Text, that he does allow of its general signification, to praise God without Singing.

6. The word *Hymneo* in *Mat. 26. 30.* and *Mark 14. 26.* is by *Tremellius* and *Junius*, in their Latin Translation out of the Syriack Tongue rendered *Laudes*, that is in English, *Praises*, without the addition of the word *Sang* or *Sang*.

7thly. To what I have said before of Mr. *Leigh* in his *Critica Sacra*, I shall here add; That it shews that the Hebrew word *Odah*, in *Isa. 25. 1.* is from the word *Jadah*, and signifies Confession, and is applied sometimes to Man's Sins, as in *Josh. 7. 19.* and sometimes to God's Properties and Works. *Psal. 26. 27.* and *107. 8, 15, 21, 31.* and also that *Arius Montanus* translates *Odah* in Latin *Confitebor*, that is, *I will Confess*; which is in the aforesaid Text in Greek *Hymneso*, and in

English Bibles, *I will Praise*; see also *Isa.* 12. 4. Moreover, in *Psal.* 40. 3. *And he hath put a new Song in my mouth, even praises unto our God.* The words that are put for a new Song, are in Hebrew, *Chir Chadash*, in Greek *Asma Kainon*; and the word put for Praise, or, as our Old Bibles read it, *Thanksgiving*, is in Hebrew *Tehillah*, in Greek *Hymnon*, Praise: So that it appears plainly, that the Greek word, *Hymnos*, an Hymn, is not used to signifie the manner of delivering the Praise in a Song, but properly only to Praise, give Thanks, or Confess. 8thly. We have the Testimony of seven or eight Old English Bibles, printed at different times, five of which I have seen in *Sion College*, *London*, and all of them witness that the word *Hymneo*, *Mat.* 26. 30, &c. signifies to Praise, or say Grace; some reading that Text, *And when they had [said Grace,] others, when they had [praised] God, they went out into the Mount of Olives*; and all our common English Bibles now in use do witness the same in the Old Testament. For though in these latter Bibles our Translators have added the word *Sung*, *Sang*, and *Sing*, which is not in the Greek in *Mat.* 26. 30. *Mark* 14. 26. *Act.* 16. 25. *Heb.* 2. 12. yet the same Greek word *Hymneo*, to Hymn, or *Hymnos*, an Hymn, answering to *Tehillah* in the Hebrew, are translated in the Old Testament, in all our Bibles now in use, to Praise, without adding the word *Sing*, as you may see in *Psal.* 65. 1. & 71. 6. & 119. 171. & 148. 4, &c. And the Greek words *Hymneso se*, which are translated in *Heb.* 2. 12. *I will sing Praise*; the very same words in the Greek are in *Psal.* 22. 22. translated, *I will praise thee*, without the addition of the word *sing*: So that the Greek word *Hym-*

neo in *Mat.* 26. 30. *Mark* 14. 26. *Act.* 16. 23. *Heb.* 2. 12. which is in our later Bibles translated in those Texts to *sing* an Hymn or Praise, has a Cloud of Witnesses besides the same Bibles in the Old Testament; that corrects the corruption of those Sacred Texts, and clearly testifies that the word *Hymneo*, to Hymn, signifies properly no more than to Praise, say Grace, or give Thanks: And therefore, whether our Lord *said* or *sung* that Hymn, cannot be proved by the true signification of the word, and there is no other Greek word in those Texts to prove it by; so that the Practice of singing an Hymn at, or after the *Lord's Supper*, is groundless, without the Authority of Sacred Writ.

And as to those Reflections made on some of the aforesaid Evidence by Mr. Keach's Learned Hand, at the end of his *Breach Repair'd*, his and others Abuses have been already reprov'd in my printed *Narrative of the Rise, Occasion and Management of the Controversie of Singing*: And those few Authors he citeth in favour of his Opinion has not at all made invalid the Cloud of Witnesses produced by me, and I doubt not but they will stand the tryal of all others. But,

9thly. Before I proceed further, let it be here Noted, as I have hinted before from some Lexicons, that the word *Hymneo* is sometimes used in a different sence to signifie to *lament* or *complain*, and thus it may be applied (as Dr. Russell has shewed) to the sorrowful state of Christ's Disciples, when they were parting from their Lord; yet considering the word is generally used in the Scripture to signifie simply to Praise, or give Thanks, and that Thanksgiving to God is a

True Believer's Duty, for his Mercies received ; though in Afflictions, it may well be render'd, as most of our old Translations read it, *viz.* to say Grace, or give Thanks, and so it comports with that sorrowful state of Christ's Disciples ; but if any think they praised God in a more raised Spirit, the Greek word *Hymneo* will bear it, but it has nothing of singing in it.

10thly. It does not follow, that because it's said, *Mat. 26. 30. And when they had praised God, [or said Grace,] they went out into the Mount of Olives,* that therefore Christ and his Disciples hymned all vocally together, any more than because it's said, *And when they had prayed, the place was shaken, Act. 4. 31.* or that they continued — *in breaking of bread, and in prayer, Act. 2. 42.* that the Disciples came together to break bread, therefore the Disciples did all vocally pray, and actually break Bread together, *Act. 2. 7, 11.* But that as these Ordinances were performed by particular single Ministers, and the Disciples joined not in Voice, but in Spirit with them, and partook of the Holy Supper ; so Christ the Chief Bishop and Minister of his Church, as the Mouth of his Disciples, hymned, or gave Thanks, and his Disciples did no more than join in Spirit with him. And why should any cavil at it, because it's said, *[He]* *Christ, took the cup, and gave thanks,* and afterwards, that *[they]* hymned ? For if it had been said, that *they* took the Cup and gave thanks, it had not been manifest who was the actual Minister ; but both are proper Speeches, the one to signify that *[He,]* *viz.* Christ, was the actual Minister, and Mouth of his Disciples ; and

and the other, that they all joined in Spirit, and gave the Praise, or Thanksgiving, by and with him.

11thly. Neither have we any Example for Vocal Singing together in God's Worship, from what is said in *Act. 16. 25.* And at midnight Paul and Silas prayed, and sang praises; for in this Text the word *sang* is not in the Greek, and, as has been shewed, the word *Hymneo* there used signifies simply to Praise, or give Thanks; and therefore Paul and Silas might pray, and praise God in Prayer, not in Singing, nor both vocal together, but the one might pray and give Thanks to God, and the other join only in Spirit with him, as no doubt they did, according to the Gospel Rule. Nor did the whole multitude of the Disciples, *Mat. 21. 9.* *Mark 11. 9.* *Luke 19. 37, 38.* sing [*Hosanna,*] that is, [*Save us*] or sing their Praise; for the Texts say, [*cried,*] [*saying*] *Hosanna,* and [*saying*] *Blessed,* and the heavenly Host praised God, [*saying,*] And it is not said that Zacharias, Elizabeth, Simon and Mary did sing, but say their Praises, *Luke 13. 14, 28, 34.* *chap. 1. 42, 46. 67.* and in those Scriptures there is not the least mention of any Singing. And as to those Prophetical Songs in the Book of the Revelations, they either relate to Spiritual Gospel-singing in the Primitive Churches, expressed *chap. 5.* with legal Terms and Shadows, or were to be fulfilled at, or about the breaking forth of Christ's glorious Kingdom on Earth, and the compleat Temple-state of his Church yet to come, when the Watchmen, viz. not the Common People, but Zion's Prophets and Ministers, shall lift up the voice, and

ther, *Isa.* 52. 8. The *Dutch* translate it *Ju-*
or shout for Joy together : And Mr. *Keach*, in
Breach Repaired, pag. 51. 149. does not deny
that the word will bear making a *Noise*, or
singing ; and he citeth Mr. *Wills*, who tells us,
that *Musculus* saith, *these Watch-men shall Jubilee.*
And so such Prophecies are no Gospel-Rule for
particular Churches in their Wilderness and Ta-
bemade-state, wherein they now are, nor for
common Church-members to sing all vocally to-
gether.

Sixthly, Those Exhortations to Singing, *Eph.*
19. *Col.* 3. 16. were never intended to estab-
lish the common way of Singing vocally together,
or any Singing, as a constant continual Ordinance
in Gospel-worship. For,

1. Singing was not to be performed by the
Church all vocally together, because the Saints
were exhorted to it, any more than Prayer was
to be delivered, because it was commanded.

2. These words, *Eph.* 5. 19. *speaking to*, (or,
Pool's Annotations reads it,) Gr. [*in*] yourselves,
Psalms, and *Hymns*, and *Spiritual Songs*, do no
more, nor so much, because of the Gr. [*in*]
only a singing vocally together, than *Jude* 20.
building up [your selves] *in your most holy faith*,
living in the Holy Ghost, does imply a Teaching,
edifying themselves, or Praying with united
voices together.

3. These words, *Col.* 3. 16. *teaching and ad-*
monishing [one another] *in Psalms*, and *Hymns*,
and *Spiritual Songs*, does not prove it a Duty
to sing all vocally together, any more than
Col. 3. 13. *Exhort* [one another] *daily*, does prove
that

that Exhortation ought to be performed with conjoined voices.

4. Those Exhortations to singing were absolute Commands to require more of the Saints than they had received, but *Eph. 5. 19. Col. 3. 16.* were given to stir them up to press after the attainment of the Spiritual Gift of singing as well as other extraordinary Gifts which the Apostle exhorted the Saints to covet after *1 Cor. 12. 31. Chap. 14. 1, 2.* And as the Apostle gives us an Example by his own Endeavour to press after the perfection of a Resurrection-Body and we are also as strictly commanded to be perfect, as our Father which is in Heaven is perfect to walk as Christ walked, and as he which called us is holy, so to be holy in all manner of conversation, as we are to sing : And therefore the nature of those Commands for singing are no more absolute than the others are for pressing after the perfection of Grace, and other extraordinary Gifts of the Holy Spirit viz. That we should press after all perfection tho' we cannot attain to any in this Life, to the end we may make the best improvement of our Time and Talents in this world *Phil. 3. 11. Mat. 5. 48. 1 John 2. 6. 1 I. 15.*

5. Singing was never established as a continual Ordinance for Gospel-worship, because the Saints were exhorted to the practice of it when merry, *Jam. 5. 19.* when the word of Christ dwelt richly in them in all wisdom *Col. 3. 16.* and when filled with the Holy Spirit *Eph. 5. 19.* and therefore it was not commanded as a constant continual Ordinance, but it was
circum

circumstantial, accidental and additional Duty to the great Ordinance of Thanksgiving and Praising of God, sometimes in private Devotion, 1 Cor. 5. 19. and to the Gift of Teaching and Exhorting, which Gospel Ordinances were performed in the primitive Church by the extraordinary Gifts of the Holy Spirit, and were also accompanied sometimes with extraordinary ways of Delivery, as with Tongues, Interpretations, and vocal singing, 1 Cor. 14. But since those Ordinances have ceased to be delivered by the extraordinary Gifts of the Holy Spirit, the extraordinary ways or additional modes of delivering them have also ceased, and those Ordinances themselves still remaining, are now delivered by the ordinary Gifts of the Spirit, and in the ordinary ways of Gospel-worship, and so it is with the Ordinance of Thanksgiving and Praising God, which still remains to be an Ordinance, and is to be performed without the additional mode of Singing, while we have not such an additional gift as the primitive Saints had, till God may please to adorn our Worship again with it by a fresh effusion of the Holy Spirit.

Seventhly, Those fourteen Elders, Ministers and Brethren, whose Names are set to the Reply of Mr. Robert Steed's Epistle, have in page 8. expressly told us in the following Words, 'That if singing God's Praises were under the Law with voices lift up together, and the Saints are in the New Testament required to sing, and no other way is prescribed or laid down how they should sing, then the Saints in the
' New

' New Testament ought to sing as they sang
 ' under the Old : But such was the Singing
 ' God's People under the Law, and the Churches
 ' are enjoined to sing Psalms in the New-Te-
 ' stament, and no other way prescribed or laid
 ' down how they should sing. *Ergo*, The
 ' Churches are now to sing in the times of the
 ' Gospel as God's People under the Law.
 From which Expressions they plainly affirm, that
 no other way is prescribed or laid down how
 they should sing, but as God's People sang
 under the Law, as they say, with voices lifted
 together. But seeing we have only their bare
 Assertion in the same page, that *David* and
Israel so sang, without any Scripture proof
 it, it shews they have deceived the People with
 that which is not to be found in the Taberna-
 nor Temple-worship under the Law, a Con-
 firmation whereof we may fairly draw from
Allen's Silence to those Printed Queries pre-
 sented to him, with the aforesaid Persons, for
 answer, viz. *Whether singing was not an Office*
instituted of God for his Worship in the Temple,
performed by the Levites (and singers) only? And
whether or no all the Congregation which assembled
together, ever sung with the Levites? For seeing
 these principal Questions are not answered in
 his Essay, we take his Silence for Concession
 that there is no Evidence that ever all the Con-
 gregation of *Israel* sung together with the
 Singers, with conjoined voices, in the Taberna-
 or Temple worship; and so all the noise they
 have made of that practice under the Law, is
 false Report of the Holy Scripture, and a
 foul Imposition upon their Brethren who have

embraced it for Truth upon their Credit.

Eighthly, Those aforesaid Elders and Brethren tell us in their Reply to Mr. Steed's Epistle, page 24. *That tho' Musick and Singing-men ceased when Christ came, yet singing did not cease, because it is part of moral and natural Religion, and therefore a standing Ordinance.* To which I answer,

1. To supply the want of Scripture Authority for their common way of Singing, they refer to the Light of Nature, which is the same as the Light within, as if this did justify that mode of Worship, when nothing is more plain, than that all true modes or manners of Divine Worship, receive their Sanction and Authority for our Obedience from a Supernatural Revelation of the Will of God unto us; for the Light of Nature alone can shew us that God is to be worshipped (and obeyed,) but how or which way we should exert it in his Church, solely depends upon the Authority of his Commands and Directions, given to us by Divine Revelation in his word, as *Moses* said to *Pharaoh*, *We know not with what we must serve the Lord, until we come thither*, *Exod. 10. 26.* so that altho' praising God is a moral or natural Duty, due to him as our Creator, yet how we should do it is not moral, but instituted for our Obedience. As *Adam* and *Eve* had a command when they were in Innocency, and in the perfection of Natural Light and Knowledge, *Gen. 2. 16, 17.* Chap.

3.
2. I shall demonstrate, that singing is not a moral mode of praising God, or the manner of praising

praising him discovered to us by the Light of Nature: For our Natural Light teacheth us that we should praise God, when in vocal worship, after the best, most apt and freest way that we are naturally capable to express our Hearts to God in, which is to praise him in Prose, with a plain voice, otherwise for any to justify the mode of singing their praises in Rhime and Metre to be their natural duty, they must first make it manifest, that they can naturally express their Praises most aptest and freest that way, which I believe but few, if any can, pretend unto; because Rhime and Metre are more properly the fruit of Art than the simple Gift of Nature, the which we have no Command nor Example so to improve by Art for Gospel worship. Besides, we find in Scripture that the highest Exaltations of God, and Expressions of his Praise, were delivered with a plain voice

1 Sam. 2. 1, 2.

Luke 1. 46.

Ver. 67.

Isaiah 63. 3.

as by *Hannah* in her Prayer prayer-wise, by *Mary* and *Zechariah*, (and the Seraphims) which if the mode of singing had been a moral duty to all Men, those Saints of God would not have neglected that moral part of their Duty, but would always have delivered their High Praises to God in that manner, and not with a plain voice, as we find they did.

3. The pleading for such Worship to be exercised in the Church of Christ, which has no Institution for it, but as they say is a standing Ordinance, because it is a part of Moral and Natural Religion, is opening a door to let into Church-fellowship Persons that are meerly natural, and destitute of the saving Grace of Christ.

Christ, for such Worship and Persons do naturally go together; for why not Persons meerly natural as well as Worship meerly natural? so that the tendency of this Principle is to lay Church-Communion common to Believers and visible Unbelievers, and to endanger the Destruction of the Gospel Church, and the Spiritual Worship of God therein.

4 We may observe, that notwithstanding the Bustle they have made about the Singing we find in the New Testament, and of Christ and his Disciples, and *Paul and Silas* singing together, yet we may plainly perceive by their own Words, that they do not rely upon Gospel Evidence as sufficient to justify their singing to be a standing Ordinance: And they finding no Countenance for their Practice from any Example or Institution under the Law, they see for help to the Light within; and if this must prove their Singing a standing Ordinance, without any Gospel Institution to make it so, it is a sign they lean too much to the Light within, and the Guide of corrupt Nature, for there is nothing of it commanded in the written Moral Law.

But considering it is apparent (as I have shewed) that *Singing* the Praises of God is no moral mode of Worship, and that their manner of it is not to be found in the Holy Scripture, it is nothing else but a piece of Humane Art brought into Gospel-worship.

Some Brief Remarks on Mr. Richard Allen's Book, Entituled, An Essay to prove Singing of Psalms with Conjoined Voices a Christian Duty, &c.

THe pressing forward the Practice of Singing with Conjoined Voices, amongst us having been the Occasion of publishing a little Paper of Queries, called, *The Axe at the Root*, &c. which Mr. Allen has taken some Notice of in his aforesaid Book, recommended to the Reader by Mr. Joseph Maisters, Mr. William Collins, Mr. Joseph Stenmet, Mr. John Piggot and Mr. Thomas Harrison, I have thought it necessary to make some brief Remarks in Reply to several things Mr. Allen has there asserted, leaving the rest as sufficiently answered in what I have said before. And,

First, In page 8. Mr. Allen saith, ' 'Tis a moral Duty for men to praise God with all the Faculties wherewith he has endowed them, to glorifie him not only with the Faculties of their Souls, but also with all the members of their Bodies: Now 'tis certain, that men have not only a Faculty to praise God in their Hearts, but also with their mouths, and this not only by speaking, — but also by singing his Praise.

Answer, If Singing be a Faculty (which I take to be only a peculiar mode of exercising

cising our Faculties, for Faculty is power to do or speak) and if, as he asserts, it is a moral Duty for men to praise God with all the Faculties of their Souls, and with all the members of their Bodies ; and if he means (as I understand him) in actual Church-worship, (for otherwise this Argument is of no use to justify the practice of singing, he brings it for) then we must bring in the exercise of all such kind of Faculties, and of all the members of our Bodies into Gospel-worship, and this will introduce not only our Womens dancing with singing, after the Example of *Miriam*, and all the Women of *Israel*, *Exod.* 15. 21. But also by this Argument we may bring into Church-worship laughing, shouting, and whistling too, for these are as much faculties as singing.

See *Rider's*
Diction. and
Blunt's Dict.

Secondly, In page 10. He saith, ' Whatsoever was practised in the Church of God, and approved by him before the giving of the Law at Mount *Sinai*, and never afterward declared to be typical, is a moral Duty, — That singing the praises of God was thus practised is evident, (*Exod.* 15. 1.) *Then sang Moses and the Children of Israel this Song to the Lord.*

Answer, If this Assertion be true, then Dances are moral Duties, for these were practised with singing by *Miriam*, and all the Women of *Israel*, before that time, *Exod.* 15. 21. and those Dances were never yet declared typical.

Thirdly, In pag. 65, 66. in answer to this Objection, ' That if we make use of a stunted form

' form in singing, by the same Rule we may in-
 ' troduce a set form of Prayer : Mr. *Allen* saith,
 ' Doubtless for Christians to use a Scripture
 ' form of sound words in their Prayers, is a
 ' matter not of blame, but commendation : But,
 ' saith he, it follows not therefore that there
 ' is any Ground for men of a failable Spirit, to
 ' compose a form of Prayer in their own words,
 ' and impose it upon others. On which I
 shall observe,

1. That if by a Scripture form of sound
 words in Prayers, he means not a stinted form
 in Prayers, then those words are rather a De-
 lusion than any proper Answer unto the Ob-
 jection; and seeing he speaks of Christians Pray-
 ers in general, and in opposition to Men's com-
 posing of forms in their *own words*, I conceive he
 does not intend a stinted form of Prayers in
 Scripture, but a stinted form of scriptural matter
 in Prayer to be commendable; if he does, let him
 clear his mind in his next Essay.

2. I perceive his Dislike is signified against men
 in a failable Spirit to compose a form of Prayer
 in their own words, and impose it upon others;
 but I cannot tell what reason he has to dislike the
 composition of a form of Prayer by other men in a
 failable Spirit, unless it be for imposition, more
 than others have to dislike stinted forms of Hymns
 made by him and his Fellow-singers, unless he
 would have us believe both him and them to be in-
 failable Pen-men of Hymns for Gospel-worship. If
 otherwise they are failable, as I conclude they are,
 then his Argument is invalid, and the Objection
 which he pretends to answer continues firm
 against him, and stinted forms of Prayers and
 Praise

Praises must stand or fall together. But seeing he seems rather to be for maintaining both, than for parting with his musical Worship, I refer the Reader for farther Satisfaction to what I have said against prestinted forms of Prayers, in my Reply to Mr. Keach's *Breach repaired*; which considering that neither he nor others have yet offered any Arguments against it, I shall not trouble the Reader with any farther matters about it here.

Fourthly, In pag. 67. there is this Objection, That many Expressions of the Psalmist do so much exceed the Experience of most among us, that they would be guilty of Falshood, should they repeat them; as for Instance, how few can truly say with David, *Psal. 42. 1. As the Hart panteth after the Water brooks, so panteth my soul after thee, O God?* and *Psal. 131. 1. Lord, mine heart is not haughty!* to which Mr. Allen answers, saying, 'To satishe the Consciences of Christians about the Use of such Expressions, — let it be considered, — both in Reading and Singing, — if we find them agreeable to our own Experiences, then we should apply them by way of Comfort and Thanksgiving; but if we find our Experiences far below those Expressions of David, then we should apply them by way of Humiliation, Instruction, Reproof, or Admonition. — Thus doing, (saith he) I doubt not but the weakest Christian may make an edifying use of the loftiest Expressions of the Holy Psalmist.

Answer 1. Tho' Mr. Allen seems to couple are reading and singing together, as things of like nature, yet there is a difference between

C 3

them

them ; for when we read, then anothers written mind is spoken through us, or we speak for another, and not for our selves ; but when we pray, or praise God, we speak our own minds, or else we do the part of an Hypocrite, and deceive them that hear us.

2ly. For Mr. *Allen* to teach the People to utter in God's Worship such words of *David*, viz. *As the hart panteth after the water-brooks, so panteth my soul after thee, O God !* When they find their Hearts do not pant after God, is to teach the People Hypocrisie, and to utter a known Lye, against the Light of their own Consciences ; and so they may justly apply such Singing to their own Souls by way of Reproof, as he teacheth them.

3. This Singing Lying Worship is repugnant to the Singing described in the New Testament, *Eph. 5. 19. Speaking to your selves in Psalms, and Hymns, and Spiritual Songs, singing, and making melody in your heart to the Lord.* For if there must be Melody in the Heart, then surely it is not enough to have it only in the Voice, while the Heart is exercised in matters of a different nature. And I conceive, when Mr. *Allen* broached this wicked Notion, which teacheth the People gross Hypocrisie, he had not duely considered *Jam. 3. 14. 15. But if ye have bitter envying and strife in your heart, glory not, and lye not against the truth ; this wisdom descendeth not from above, but is earthly, sensual, devilish.* For, does not he through strife teach the People to lye against the Truth of their own State, and the Light of their own Consciences ? Therefore, to see others of our Ministers so far countenance this sinful Doctrine

as to set their Names to commend his Book, as able to speak for it self, is greatly to be bewailed by all the Upright in Heart.

4. He further saith, pag. 71. " I conclude therefore, that there is nothing in the Divine Book of *Psalms*, but what every Christian, by the gracious Illumination and Assistance of the Spirit of God, may sing with a truly Christian Spirit, and with much comfort and edification to themselves. To which I answer,

1st. If this be true, then every Christian by the Illumination and Assistance of the Spirit, may, to their Comfort and Edification, sing, *I have more understanding than all my Teachers* : — *I understand more than the Antients*, *Psal.* 119. 99, 100. But if every one, or any of Mr. Allen's Church should tell him so in the common way of speaking, I query if he would not think them wise in their own Conceits. And,

2^{dly}. If what he affirms be true, then also they may rejoycingly sing, *I am weary with my groanings* ; *all the night make I my bed to swim* : *I water my couch with my tears*, *Psal.* 6. 6. And *Psal.* 56. 5. called a *Golden Psalm of David*, when the *Philistines* took him in *Gath*, saith the Psalmist, *Every day they wrest my words*. But for any to sing these, and many other Expressions that are under no such Exercises, and that have no such things befall them, it is such confusion which I believe no Christian will find the gracious Illumination of the Holy Spirit to assist him in : And it is contrary to *Jam.* 5. 14. *Is any among you afflicted ? let him pray* : *Is any merry ? let him sing Psalms*. And *Prov.* 25. 20. *As he that taketh away a garment in*

cold weather, so is he that singeth songs to an heavy heart.

5. In pag. 87. Mr. Allen, to prove that the time of *Beza* and *Calvin*, in the last Age, is not the most ancient date of Singing in Metre and Rhime; he citeth *Eusebius*, who speaking of the Christians in *Egypt*, about the second or third Age, saith, *They not only spend their time in contemplation, but they compose Songs and Hymns to the praise of God, of all sorts of Metre, and Musical Verse, which they writ in grave and solemn Rhimes.*

Answer, This being all the Proof I find he brings for Singing the Psalms of *David*, translated into Rhime and metre, before *Beza* and *Calvin's* time, in the last Age, 'tis nothing to the purpose; for this affords no Evidence that the Psalms were then translated by the Christians in *Egypt* into Rhime and metre, or that they were sung in Churches, or any other Songs of their own composing, but that those Hymns were rather made for their private Pass-time; and therefore it yet remains for Mr. Allen to prove, if he can, that ever the Psalms of *David* were translated into Rhime and metre before *Beza* and *Calvin's* time, Anno 1562.

6. In pag. 90, 92, 93. in Answer to this Objection, viz. "That this kind of Singing requires some Skill in the Art of Musick, he saith, the like Objection may be made against Reading the Scripture, &c. — which is a part of the Art of Grammar,—and that much Art was used by the Holy Pen-men of the Scriptures in writing them. To which I reply,

1. That we have more reason to learn to read the Scriptures, than Mr. Allen or any of his Disciples

ciples have to learn the Art of Singing, for Gospel-worship, because Christ and his Apostles directs and appoints us to read the Scriptures, Luk. 16. 29. Isa. 8. 20. Joh. 5. 39. Col. 4. 16. 1 Pet. 1. 19. Rev. 1. 3. But Mr. Allen does not pretend to any express Directions or Prescriptions in the Word, for those invented Verses, Metres, Rhimes and Tunes, which he pleadeth for.

2. To what Mr. Allen saith, *That much Art was used by the Holy Pen-men of the Scriptures, in writing them*; I further reply, That this Assertion is contradictory to the Scripture; for as to the Prophetical part of it, the Apostle Peter tells us plainly, *That the Prophecie came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.* And as to our case of Singing, after David had numbred the Levites, 1 Chron. 23. 3, 27, 30. and had made the Divisions of the Sons of Aaron, chap. 24. 1. and had settled by Lot the Order of the Musicians and Singers, chap. 25. 1, 7. it's said, in chap. 28. 11, 12, 13, 19, 21. *Then David gave to Solomon his son the pattern of the porch, &c. and the pattern of all that he had by the Spirit; — also for the courses of the Priests and the Levites, &c. (among whom were the Singers.) — All this, said David, the Lord made me understand, in writing by his hand upon me, even all the works of this pattern.* As Moses was commanded to make all things according to the Pattern shewed him in the Mount, Heb. 8. 5. So that whatever Arts (as he saith) were used either in writing the Scriptures, or in the Old-Testament-Worship, they were from the Wisdom and Inspiration of the Holy Ghost, and not meerly Humane, as his Art of Singing is; for

for a wicked man may be capable to learn his Artificial way of Singing, as well as any Saint.

3. *Mr. Allen's* own Argument which he bringeth against the use of musical Instruments with his Singing, may be fairly improved against him to confute this Errour: For, saith he, pag. 93, 94. "In those Scriptures of the Old Testament which call upon the Churches of the New to sing the Praises of God, there is no mention of musical Instruments, nor is there any mention of them in those Exhortations which we have to this practise in the New Testament. — The like is to be said concerning those Examples — of Christ and his Apostles.

Now seeing *Mr. Allen* rejects the Use of those Musical Instruments which were expressly appointed in the Old-Testament-Worship of God on this ground, viz. because no mention is made of them for their Use in Gospel-worship, therefore surely the same Argument holds stronger against the Use of his Artificial Tunes, Verse and Metre; because, as he acknowledgeth, they are not particularly determined nor prescribed in the Scripture. And therefore (according to his own Argument and Acknowledgment) seeing the Church has no liberty to order the Use of Instruments of Musick with their Singing, it has likewise no liberty given it to order the Tunes, Rhimes and Metres which he useth in Gospel-Worship. And thus he being clearly confuted from his own Argument fairly turned against him, he appears a man of confused Principles, asserting a Church to have liberty as it thinks best to order the modes of Tunes, Verse

and Metre, no where prescribed in the Scripture, but denying the like liberty to order the use of those modes of musical Instruments which are mentioned therein, as used in Temple-Worship; as if he were only for the Churches to appoint such modes of Divine Worship as pleaseth his fancy, and for their rejecting all others.

Seventhly, Mr. Allen in his Note, pag. 19. is pleased to tell us, That the sence of the word *Hymnos* is more fully proved by a Learned Minister of Christ, in a short Discourse at the end of Mr. Keach's Book concerning Singing, which, soasmuch as he refers his Reader thither for Satisfaction, (notwithstanding it has been already fairly answered, and the Abuses therein detected) it will be necessary to renew my Complaint here, and the rather because Mr. William Collins, who appears to be the Author of it, has countenanced the Notice of those Reflections he there made, which Equity requires he should retract. For though he has there (I doubt not but it was unawares) done us a little service, in discovering that Erasmus changed the Vulgar Latin, *Mat. 26. 30. Dicto Hymno*, The Hymn being said, to *Cum cecinissent Hymnum*, i. e. When they had sung an Hymn; thereby shewing, that the more ancient Latin Translation had not the word *Sung* in the Text, yet he has strongly laboured to stifle the Testimony of some very Learned Authors, and has done both them and me wrong: As,

1. In his last page he saith thus, "The Author which Mr. M. cites out of *Marlorate*, on *Mat. 26. 30.* pretends it is uncertain — whether they sang this Praise, or spake it simply; the following words

“ words of the Author (saith he) not being
 “ well rendred by Mr. Tymme, I shall set down
 “ they are these, *Gracum verbum laudem quidem*
 “ *maxime quæ Deo debetur, includit, non autem ne-*
 “ *cessario evincit, quòd cecinerint ; i. e.* The Greek
 “ word indeed includes *Praise*, chiefly that which
 “ is due to God ; but undoubtedly it doth evince
 “ that they sang. Thus the Latin was falsely
 Englished ; for it should be, as it was afterwards
 corrected by them in a few of those Books, *But*
 [doth not] *necessarily evince that they sang ; which*
 is the same in sence as my Author reads it, *viz.*
But it doth not thereupon follow that they did sing.
 So that seeing Mr. Collins wrote that Paragraph
 under pretence to correct my Author, that had
 given Mr. Marlorate's true sence, it plainly appears
 and that Paragraph not being taken away, it still
 demonstrates, that Mr. Collins wrote it on pur-
 pose to abuse that Learned Man, and to deprive
 his English Reader of so sound a Testimony of
 the proper signification of the word *Hymnos*, as
 Hymn or Praise. And as for the Correction that
 was made in some few of those Books, to cover
 the Deceit from me at first, I have reason to
 complain, that it was no sufficient Satisfaction
 for the Wrong done me ; because some time af-
 ter it was told me that this abuse was corrected,
 I desired my Brother, Mr. Luke Leader, to go
 to Mr. Keach for one of them, and my Brother
 testifieth that Mr. Keach took down several of
 those Books from off the Shelf, before he could
 find one that was corrected : And to my
 own knowledge some of those Books were in
 other places exposed to publick sale uncorrected.
 Besides, I have also seen, and can produce two
 others

thers of those Books that are testified to be late-
bought at Mr. Keach's, or of his Daughters,
that sold them in their Shop, in the months
of June and July last, 1696. that have this
book remaining in them uncorrected, in the last
leaf, which they might have easily removed if
they would.

2. To what I said in my *Appendix*, sect. 2.
from Mr. Ainsworth's Annotations on *Psal.* 3. on
the word *Hymnos*, that he translates it *Praise*,
the same Learned Hand replies to me, saying,
What he cites out of the Learned Ainsworth,
on *Psal.* 3. to favour his purpose, will not serve
it at all; for he there intends nothing less
than a Song of Praise, which is fitly composed
to be sung, as (saith he) will appear to any
one who considers the whole Paragraph with-
out prejudice.

To which I answer, That to me it seemeth
strange, that Mr. William Collins should so
abuse my Author, when it's plain, that Mr.
Ainsworth hath there said no more on the
word *Hymnos*, than *Tehilla*, in Gr. *Hymnos*, a
Hymn or Praise, which is all he there saith to
that word, and this is testified under the Hands
of Mr. Robert Steed, Mr. George Barrat, Mr. Edward
Man, and Mr. Richard Halliwell, in my printed
Narrative of the Rise, Occasion and Management of
the Controversie of Singing. Moreover, Mr. Ains-
worth is so far from intending in that Paragraph,
(as Mr. Collins would suggest) that the word
Hymnos signifies nothing less than a Song of Praise,
which is fitly composed to be sung; as that in
other places also Mr. Ainsworth renders the Heb.
Tehilla, which answers to the Greek word *Hym-*
nos,

nos, Hymn or Praise, as on *Psal.* 1. and *Psal.* 149.

Eighthly, " To this Objection, page 23. viz.
 " Had this Hymn belonged to the Lords-Supper
 " doubtless the Apostle would have mentioned it
 " when he sets down the Institution of this Ordinance,
 " as he had received it from the Lord
 " 1 *Cor.* 11. 23, &c. Mr. *Allen* replies, saying
 " Were there any force in this Objection, we
 " might also thence conclude, that giving
 " thanks before the Cup doth not belong to
 " it, of which tho' it be plainly expressed by
 " the Evangelists, yet the Apostle makes no
 " mention.

To which I reply, That there are two things
 to be reprov'd relating to Mr. *Allen's* answer
 1. His making a false Report of the Apostles
 words, 1 *Cor.* 11. 23, 24, 25. for the Text saith
That the Lord Jesus, — took bread, and when he had
given thanks he brake it, and said, take, eat, this
is my Body, &c. after the same manner also he
took the Cup when he had supped, saying, this Cup
is the New Testament in my Blood, &c. Now observe
 the words, *he took*, are added to the Cup
 as a Supplement of the Translators, in smaller
 Characters, and then the words being read without
 it, viz. *After the same manner also the cup*, they
 cannot be restrained only to Christ's bare taking
 the Cup, as he barely took the Bread before he
 gave thanks, because the words, *he took*, being
 Supplement to the Cup, and no part of the Sacred
 Text, are better left out, and so there is
 no ground for Mr. *Allen's* Cavil; for the Apostle
 saying, *That after the same manner also the Cup*
 does plainly imply, that as Christ gave thanks

ver the Bread, before he said *Take, Eat, this my Body*, so after the same manner he gave thanks over the Cup, before he said, *This Cup of the New Testament in my Blood*. 2. It seemeth strange, that Mr. *Joseph Masters* and Mr. *William Collins* should commend Mr. *Allen's* repeated fault, when they all three had been publicly reproved before (tho' not by name) for the same thing, in their Reply to Mr. *Robert Steed's* Epistle, page 47. where to what Mr. *Steed* said in the same Text, 1 Cor. 11. 23, &c. they answer, saying, *Remarkable 'tis, the Apostle leaves out another part of the Solemnity; he does not mention that our Saviour when he took the Cup gave thanks, as well as he doth not mention the Hymn: to which Mr. William Kiffin, Mr. Robert Steed, Mr. George Barret, Mr. Edward Man, in their printed Answer, say, pag. 53. It is a wonder to us that they should be so bold, as to say he did not, viz. That the Apostle did not mention that our Saviour gave thanks when he took the Cup, — and say they, That they should dare to assert the contrary, (viz. to the Apostle) — is matter of great lamentation: So that the foresaid Objection which Mr. Allen endeavours to answer, by abusing the Scripture, remains in force against him.*

Nimbly, In page 111. Mr. *Allen* asserts, That the Psalms in the Divine Book of Psalms, are written by the Holy Pen-men in Rhime, not only in the original Sense of the Word, as denotes no more than verse or number, but also in the vulgar Notion of it, but Dr. *Russel* in his Animadversions, in answer to him, having

ing clearly laid open the same to be a pretence, to deceive the unlearned in the Hebrew Tongue, I shall refer the Reader thither for farther satisfaction in the particulars thereof, and briefly Note here, that it is evident to all that can but discern the different Shapes of the Hebrew Letters, that Mr. Allen has left out of his Book part of the Hebrew Verse in the Sacred Text, to make it look like Rhime and Metre which is a strange piece of Confidence, and Folly too, that he should imagine such a Fraud should do him Service. To prevent the mischief thereof, you have also the following Testimony of two Faithful Brethren.

IT being thought necessary for clearing the Truth from the wrong done it in matter of Fact, at the end of Mr. Richard Allen's Book, called An Essay, &c. We visited and met with several Jews Learned in the Hebrew Tongue, who unanimously agreed in these particulars.

1. That none of the Psalms of David, nor the Songs of Moses, Deborah and Barak, are in Rhime in the Hebrew Bible.

2. That four of the five Verses of Examples out of the Psalms in Mr. Allen's Book, are not equal Metre.

3. That their Chyming at the end of the Lines in his Book only happen so, for the Psalms from whence they were taken are not in Rhime.

4. That in one of his Examples, viz. Psal. 148. He hath left out three Hebrew Words in one Line in his Book, to make it look like Rhime and Metre.

Witness July 30.
1696.

Luke Leader,
Benj. Pope.

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Ninthly, Having hitherto been treating of our difference about Singing, and answering several Arguments that have been raised against the Truth, I shall here present the Reader with a Breviate of the Case, as it now lies between us and our Singing Brethren. And,

1. I desire it may be well observed, That I have shewed there is in the New Testament as plain a Rule for the Singing that was used in the first Gospel Churches, as there is for any other mode of Divine Worship : But this Gospel Rule pleaseth not our Brethren, and therefore they will not sing by it ; but contrariwise,

2. They confess and say, There is no way prescribed or laid down how they should sing, but as God's People sung under the Law ; and yet they plead for a way of Singing contrary to the legal pattern, as also hath been proved. And so,

3. Because they cannot find the least Warrant in the New Testament for their way of Singing, and they not being able to shew us one Text of scripture to prove their Practice to be according to the Pattern under the Law, which they pretend to follow, they are forced to plead for it as a Natural Duty, and so flee to the Authority of the Natural Light within to make it a standing Ordinance. And thus it plainly appears they have not the least Divine Authority for their Practice, which is only a piece of Humane Art. And,

4. If the dark Guide of the Light within us be sufficient to warrant a Practice to be a standing Ordinance for Gospel-Worship, we may have many Rules for Gospel-Worship, and Fancies

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for

for Gospel-Ordinances: And if this must be our Rule, I have as good a Rule within me for rejecting the common way of singing, as they have for embracing the practice of it; for my Natural Light within me tells me, that singing the Praises of God in rhyme and metre is no natural mode of Worship; and I firmly believe, that in this case 'tis a truer Guide than theirs.

Therefore from the consideration of what our Brethren have published in their Books, 'tis greatly to be lamented, that so many of our *London* Elders and Ministers are blemish'd with such rotten Notions, and that our Holy Profession and Reformation is stain'd with so great a Faction as they have raised; and the more their Errors encrease among us, the more those who are faithful Defenders of the purity of the Baptized Profession will be contemned and frowned at, tho' in Love to Christ and his pure Interest they spend their Labour and their Purposes, to stop the Gap that is opening to an Apostacy in Divine Worship: But if the Lord will please to favour me with some farther sight of the good Effects of my Labour, I hope I shall rejoice, how dear soever it may cost me: And whether our singing Elders and Fellow-Christians will hear, or whether they will forbear, I believe my Testimony for the Truth will outlive them, and their folly committed in God's *Israel*, whatever may become of me.

To conclude, The Controversie of singing is driven into so narrow a compass, that all may see our Brethren have no room to make any further Defence for it, unless they enter into another, which strikes at our Reformation in general:

general: For in Mr. *Richard Allen's* aforesaid *Essay*, recommended to us in the Epistle by Mr. *Joseph Maisters*, Mr. *William Collins*, Mr. *Joseph Stennet*, Mr. *John Piggot*, and Mr. *Thomas Harrison*, in pag. 88, 89. we have these words; saith he, " The last thing to be accounted for in this Chapter, is, the lawfulness of using Artificial Tunes in singing the Praises of God; for the clearing of which, I desire (saith he) that these things may be considered: 1. That we are commanded to do all things in the worship of God *decently and in order*, 1 Cor. 14. 40. 2. That in many of the external *modes* and *circumstances* of Divine Worship, there is no particular prescription in the Word, but Christian Churches are left at Liberty in these things, to order them so as they shall judge most for Edification. 3. That this Liberty, as I conceive, does not authorize any number of men in a Christian Church, to prescribe *Rites* and *External Modes* of Divine Worship, according to their own Judgments, and impose them upon all others in their Communion: But these things ought to be order'd by the mutual Agreement of at least the *major* part of the several members of it.

1. I observe that Mr. *Allen* speaks against the imposing upon others *Rites* and *External Modes* of Divine Worship, prescribed by any number of Men in a Church; that is, to reconcile this with his following words, it must not be done by any number of Brethren alone, but by the mutual Agreement of the *major* part of the Members, *viz.* Men and Women; which by his Doctrine has liberty to order as they please

many rites and modes of Divine Worship, that are not prescribed in the Word of God.

2. Here we find that our Brethren, to strengthen their sandy Foundation of the Light of Nature, the better to raise their structure of Humane Art for Gospel-Worship, have added this pernicious Errour, that not only Circumstantial Things, but many Modes of Divine Worship are left to the liberty of a Church, from the general Precept in 1 Cor. 14. 40. But if we duely consider the preceeding matters treated of by the Apostle, we may clearly see, that the *Decency* and *Order* there mentioned does relate unto, and must be taken for no other than the Order and Rule of Divine Worship, laid down before in the same Chapter; and to understand it otherwise, of a liberty to appoint Unscriptural Modes of Divine Worship, does so far make the Rule of Worship to reside in Gospel-Churches, as to give them liberty to appoint prestinted Forms of Prayers, and many Popish Ceremonies, which our Churches have rejected long ago, I hope on weightier Grounds than to be led into the Practice of them by such a back-sliding Principle.

But seeing the whole Controversie of Singing is brought unto, and I think 'tis now confined to this single Point which they assert, viz. That Christian Churches (or, a Christian Church) has liberty given them to order many modes of Divine Worship, that are not prescribed in the word of God, so as they shall judge most for Edification; I shall therefore bring against Mr. *Allen* and his Commendators the Testimony of the Confessions of many faithful Servants and

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Martyrs of Christ, both in former and latter times. And,

1. By the occasion of Queen *Anne*, who was, a *Bohemian*, and married to King *Richard* the Second, the *Bohemians* coming thereby to the knowledge of *Wickliff's* Books here in *England*, began first to taste and savour Christ's Gospel, till at length by the Preaching of *John Huss* they encreased more and more in Knowledge: And in defence of the true Christian Religion against the Papists, *John Huss*, with his Company, at the City of *Prague*, asserted, That the Gospellers, in all their Doings, receive the Holy Scripture (which is the Law of God, the Way of Truth and Life) for their Judge and Measure: After which he suffered martyrdom, and was burned at *Constance*, Anno 1415. See *Fox's Martyrol.* vol. 1. p. 778, 779, 781, 782.

2. The Way being prepared, we find, about an hundred years after, and about the time that the stroke was given by *Martin Luther* against the Supremacy of the Pope, and the Error of the Church of *Rome* in the Point of Justification, *Uldricus Zuinglius*, Anno 1519. came to *Zurick* in *Switzerland*, and there began to Teach, and explained the Scriptures unto the People, with such good success, that Anno 1523. the Magistrates and Senate of *Zurick* sent forth their Commandment to all Priests and Ministers within their Dominion, to repair thither, to object or infer against the Doctrine of *Zuinglius*: And being assembled, when no man would appear there to offer any Disputation,

Fox's Martyrol. vol. 2. pag. 60, 61. 67, 91, 92, 94, 95, 96.

tation, the Assembly was discharged ; whereupon the Senate of *Zurick* incontinent caused to be proclaimed through all their Dominion and Territory, that the Traditions of men should be displaced, and abandoned, and the Gospel of Christ purely taught out of the Old and New Testament. After this, the *Tigurines*, or men of *Zurick*, in a Letter, do, among other things, say, “ That as touching the Sacraments, such
 “ as be of the Lord’s Institution, them they do
 “ not despise, but receive with all reverence, —
 “ to be used rightly, according to the prescript
 “ Rule of God’s Word ; and so with the like
 “ Reverence they use the Sacrament of the Lord’s
 “ Supper, according as the Word prescribeth.

After this, *Anno* 1527. the Senate and People of *Berne* (in *Switzerland*) — assigned another
 “ Disputation within their own City, — and
 “ called unto the same all the Bishops bordering
 “ near about them. This whole Disputation
 was prescribed, and detetermined to be decided
 only by the Authority of the Old and New Testament, and it continued nineteen days, in the
 end whereof it was agreed, by the Assent of the
 most part, “ That the Conclusions there dis-
 “ puted were consonant to the Truth of God’s
 “ Word, and should be ratified not only in the
 “ City of *Berne*, but also proclaimed by the Ma-
 “ gistrates in sundry other Cities near adjoyning.
 “ Furthermore, That Masses, Altars and Images,
 “ in all places should be abolished. — And
 “ after this Disputation at *Berne*, the Images and
 “ Altars, with Ceremonies and Masses, were
 “ abolished at *Constance*. They of *Geneva* also,
 “ for their parts, were not behind, following
 “ like

likewise the Example of the City of *Berne*, in
 extirpating Images and Ceremonies. — The
 Day and Year when this Reformation with
 them began, from Popery to true Christianity,
 they caused in a Pillar to be engraven with gol-
 den Letters, for a perpetual memory to all Po-
 sterity to come. This was *Anno* 1528.

Now as to those Conclusions that were dispu-
 ted, and agreed to be consonant to the Truth of
 God's Word, they were Ten in number, sound
 and approved Articles; but to serve our present
 purpose I shall only recite Three of them, which
 are as follow.

1. That the True Church, whereof Christ is
 the Head, riseth out of God's Word, and per-
 sisteth in the same, and beareth the Voice of no
 other.

2. That the same Church maketh no Laws
 without the Word of God.

3. That Traditions, ordained in the Name
 of the Church, do not bind, but so far forth as
 they be consonant to God's Word.

2. We have a brief Confession of the *Waldenses*
 Faith, in Answer to divers Interrogatories about
Ann. 1556. *Fox's Martyrol.* Vol. 2. pag. 203.

As touching Baptism, they acknowledged and
 received that Holy Institution of Christ, and
 administred the same with all simplicity, as he
 ordained it in his Holy Gospel, without any
 changing, adding or diminishing, in any Point.

— But as for their Conjurations, Oyling and
 Salting, except the same might be proved by
 the Sacred Scripture, they would not receive
 them. The like they also say for the using
 Candles or Lights, Praying for the Dead

‘ Ringing of Bells, And as touching Obedience
 ‘ to mens Traditions, they received and al-
 ‘ lowed all those Ordinances which — serve
 ‘ for Order, Decency, and Reverence of the
 ‘ Ministry. But as for other Ceremonies which
 ‘ have been brought into the Church of God,
 ‘ either as a part of Divine Service, or to
 ‘ merit Remission of Sins, or else to bind mens
 ‘ Consciences, because they are meer repugnant
 ‘ to the Word of God, they could by no means
 ‘ receive them.

From whence we may observe, that however
 those *Waldenses* complied with Circumstantial
 Things, respecting the Reverence of the Mi-
 nistry, yet they could not bear with any Cere-
 monies brought into the Church of God as a
 part of Divine Service; and except they might
 be proved by the Sacred Scriptures, they counted
 them meer repugnant to the Word of God, as
 all Worship is not required therein.

See Mr. H. D. his
 Treatise of Bap-
 tism, pag. 337,
 &c 240.

3. ‘ Those *Waldenses* (as Mr.
 ‘ *Henry Danvers* saith) by the
 ‘ Learned *Usher*, and many of
 ‘ our Protestant Writers, are
 ‘ owned to have been the True
 ‘ Church, and from whom the Protestants do
 ‘ derive, in opposition to the Papacy; and he
 ‘ citeth out of their ancient *Confession*, Art. 11.
 ‘ these words, viz. *We esteem for an Abomination,*
 ‘ *and as Antichristian, all Humane Inventions, as a*
 ‘ *trouble and prejudice to the liberty of the Spirit.*

And in Mr. *Henry Danvers* his Treatise of
Baptism, p. 286. we have an Account of the
 Principles and Doctrines of that Eminent Servant
 and Confessor of Jesus Christ, Mr. *John Wickliffe*,
 who

who lived in the time of King Edward the Third, where among many other of *Mr. Wickliff's* Principles, he citeth these, viz. 'That Christ's Law sufficeth by it self to Rule Christ's Church, (*Expositio Decalog. p. 3.*) And again, 'That we must receive nothing but what is in the Scripture, and that whatever is added to it, or taken from it, is blasphemous; and that no Rite or Ceremony ought to be received in the Church, but that which is plainly confirmed by God's Word, (*De Veritas Script. p. 581.*)

And *Mr. Danvers*, in his afore said Treatise, has also given us an Account out of divers Authors, that many of the People called *Anabaptists* in former ages have been burnt, and suffered divers kinds of deaths, for opposing Childrens Baptism; and that many hundred Martyrs have sealed to the Truth of Believers, and against Infants Baptism, with their Blood, (*pag. 270, 271.*)

And in *Fox's Book of Martyrs*, Vol. 3. p. 258. in Queen Mary's time, Anno 1555. when Bishop Bonner said to *Thomas Haukes*, concerning the Sacrament, *Ah Sir, you will have no more than the Scripture teacheth, but even as Christ hath left it bare.* Haukes replied, saying, *He that teacheth me any otherwise, I will not believe him.* And in pag. 256. he said, *I deny all things invented and devised by man.* And in pag. 255. we find that the said *Thomas Haukes* was Apprehended, and sent to bloody Bonner with a Letter of Accusation, which was only for denying to have his Child baptized as it was then used in the Church, viz. with the Papistical Ceremonies of Oil, Cream, Salt, Spittle, Candle, and Conspiring of Water; for though he was not rightly

rightly enlightened in that Ordinance, yet so far as he had attained he faithfully withstood those Popish Ceremonies, for which he was first Apprehended, and afterwards Imprisoned, (as he told the Bishop, that he looked for none other when he came to his hands) and it issued in his being burnt to death.

And in *Fox's Martyrol. Vol. 2. p. 126.* we find, in the Year 1555. that Two hundred Ministers and Preachers of the Gospel were banished out of *Bohemia*, for preaching against the Superstition of the Bishop of *Rome*, and extolling the Glory of Christ. And in *Vol. 3. pag. 384. 385.* we find, that one *Dirick Carver*, Martyr, owned and stood to the same, with other matters objected against him; That he held and maintained, that the Ceremonies of the Church were not profitable to a Christian man, but hurtful and evil. And in *pag. 386. Art. 10.* against *Thomas Iveson*, That he believed that all the Ceremonies then used (*viz. in Queen Mary's-time*) in the Church of *England*, were vain, superfluous, superstitious, and naught. And in *pag. 400. Robert Smith*, Martyr, said, *That is a shameful Blasphemy against Christ, so to use any mingle mangle in baptizing young Infants.* — And he further said, — *All Orders are appointed of God; but as for your Shaving, Anointing, Greasing, Polling and Rounding, there are no such things appointed in God's Book, and therefore I have nothing to do to believe your Orders.*

And in *Fox's Martyrol. Vol. 3. pag. 558.* *John Philpot*, Archdeacon of *Winchester*, and Martyr said, *That the Word of God is the Touch-stone of Faith, and the Limits of the Church.*

And in *Fox's Martyrol. Vol. 3. pag. 687.* *Wilm Tyms, Deacon and Curate, said, Christ never allowed their dirty Ceremonies; he never went in procession with a Cope, Cross, or Candlestick; — he never said Mass, Mattins, nor Even-Song; he never commanded to Fast Friday nor Vigil, Lent or Advent, &c. such dumb Ceremonies, not having express Commandment of God, he calleth the works of the Pharisees.*

And *Augustine Marlorate, a Minister of the reformed Church in Rouan, and a Martyr, anno 1562. (Fox's Martyrol. Contin. p. 25.)* in *Ecclesiastical Exposition of the Gospel after Matthew*, gathered out of all the singular and approved Divines, and translated out of Latin into English by *Thomas Tymme, Minister, saith Mat. 15. 9.* "As in the former part we see the service and Worship of God to be Spiritual, so in this place we are taught, That if we will please God, we must subscribe to his Word, and content our selves with the same; for God must not be worshipped after our Will, nor at the Pleasure of men, but according to the prescript Rule of his Word; For except these two things concur and meet together in the Worship of God, it is no Worship, but with God abominable Execration, and execrable Curse: For (as we have said) because God will be worshipped after his own Will alone, he will in no wise abide to have New Worshippings devised and invented to him.

Now consider, That it clearly appears from these Instances before recited, that the Reformation from Popery brake forth, and was maintained by the Light and Authority of the Holy Scrip-

Scriptures, which the faithful Saints and Martyrs of Christ embraced, in opposition to all the Ceremonies and Inventions of Men, rejecting all things in the Worship of God and Administration of Gospel-Ordinances, which they believed were not prescribed in his Word.

And there was a necessity for making this their Rule of Reformation; for if they had not withstood the Ceremonious Forms of Worship, and the Trumperies of the Church of Rome, from this Principle, *viz.* That all things are to be rejected, as being no Parts nor Modes of Divine Worship, nor of Administrations of Gospel-Ordinances, that are not prescribed in the Word of God, they could only have cast off their gross Idolatry, false Doctrine, Traditions and Superstitions, that were repugnant to the express Prohibitions in the Holy Scripture, and could not then have rejected the heap of Ceremonies and Traditions that were not expressly forbidden therein, as we find they did, according to the Light and Knowledge. Therefore it plainly appears, both from the Testimonial Confession of those Reformers of the Christian Religion, and from the Nature of the Work it self, that they did not, neither could they have cast off all those Ceremonies they exclaimed against, but from this Foundation-Principle of Reformation, that rejects all unscriptural Additions in the Worship of God and Administration of Gospel-Ordinances, which is proved to be the principle of those first Reformers: And though many of them retained some things (and others Holy Christians since have) which we believe are but Mens Inventions, as Infant-sprinkling

yet this was only for want of clearer light in the Scriptures, and not from Mr. Allen's Erroneous principle, that in many external modes of Divine Worship, that are not particularly prescribed in the Word, Christian Churches are left to Liberty, to order them so as they shall judge most for Edification; which is doubtless a Principle that will not only confirm many Protestants in divers Relicks of Rome they yet retain, but it also makes way for other Popish Rites and Ceremonies rejected by us and other Protestants long ago.

Moreover, Mr. Thomas De Laune, in the Contents of his Plea for the *Non-Conformists*, tells us, and he proves it in his Book, "That the first Objection the Conformists make against the Non-conformists, is, That they have no ground conscientiously to scruple at the Rites and Ceremonies of their Church, because they are none of them forbidden in the Scripture; upon which single point (*they say*) stands the whole of the Controversie, (*of Separation as to Worship, or the Constitution of their Church:*) To which the Non-conformists return to them the same Answer they themselves give the *Papists* to the same Objection against them, viz. That what is not contained in our only rule of Faith, the Bible, is to be rejected. And for these citeth Dr. Calamy's scrupulous Conscience, pag. 30. 5, 6, 17. and Dr. Stillingfleet, in his Answer to several late Treatises, pag. 180, 181. and in his Discourse concerning the Idolatry of Rome, pag. 175. and Dr. Peirce his *Primitive Rule of Reformation*, page 11, 12. But my business here is to take notice of Dr. Stillingfleet's Principle of

of Reformation from Popery, who being a Doctor of the Church of *England*, in his Discourse concerning the Idolatry of *Rome*, page 175. he saith

“What need we make Negative Articles of Faith, where the Affirmative do necessarily imply them? If I believe that the Scripture is my only Rule of Faith, as I most firmly do, will any man that considers what he saith require me to make Negative Articles of Faith, that the Pope is not, Traditions are not, Councils are not, a private Spirit is not? For all these things are necessarily implied therein, and so for all particular Doctrines rejected by us upon this Principle, we do not make them Negative Points of Faith; but we therefore refuse the belief of them, because not contained in our only Rule of Faith, on this account we reject the Popes Supremacy, Transubstantiation, Infallibility of the present Church in delivering points of Faith, Purgatory, and other Fopperies imposed upon the belief of Christians; so that the short resolution of our Faith is this, that we ought to believe nothing as an Article of Faith, but what God hath revealed, and that the clearest revelation of God’s will to us is contained in the Bible, &c. Now all the Observations that I shall make of the Doctors words, is, That whatever we find of his in other places against the Dissenters, yet we may perceive, that his Foundation-principle from which he argues against the Papists, and rejects the Fopperies of the Church of *Rome*, is the same in substance with that we find in those more antient Reformed Christians before recited.

Furthermore, The Assembly of Divines, or Presbyterians, and Independents, and Baptists *Confessions of Faith*, Art. 21. 22. do all assert, in the same words, "That the acceptable way of worshipping the true God, is instituted by himself, and so limited by (or to) his own revealed Will, that he may not be worshipped according to the Imaginations and Devices of men, or the Suggestions of Satan, under any visible Representations, or any other way not prescribed in the Holy Scriptures. Observe it well, they plainly declare that God may not be worshipped any other way not prescribed in the Holy Scriptures, which in *Art. 1.* they say are the Supream Judge, by which all Controversies of Religion are to be determined: Therefore if Mr. Richard Allen and his Commendators, viz. Mr. Joseph Maisters, Mr. William Collins, Mr. Joseph Stennet, Mr. John Piggot, and my particular Friend Mr. Thomas Harrison, whom I am sorry to see drawn into so bad a cause, repugnant to those three Confessions of Faith which agree to the Confessions of those Saints and Martyrs in former times, shall think fit farther to appear for this single point to which the Controversie of singing is now brought, viz. That a Church of Christ has liberty given by him to appoint many modes of Divine Worship, which are not prescribed in the Word of God; I desire them to consider the Queries that naturally arise from it, which are as follows.

1. What Scripture Evidence they have to prove that such a Liberty is given to a Gospel-Church?

2. Whether if such a Liberty is given, Mr.

Allen's

Allen's, or any one Church, shall be an infallible Rule for others? For then if we have not an infallible Church for our Rule therein, we may have as many unscriptural modes of Worship, and as widely differing from each other, as there are Opinions or Foolish Fancies of men or Churches, and all of them will have equal Authority to be counted right modes of Worship. Therefore,

3. How then shall we know which are those many modes of Divine Worship that are left to the liberty of a Church to appoint, and which are not? and which are most acceptable to God, unless all modes of Divine Worship are appointed and determined in the Holy Scriptures?

And if Mr. *Allen*, or any of those Ministers that have recommended his Book, without Exceptions against any part of it, and so in general have recommended the whole, shall offer any thing in vindication of this Error, I hope the Lord will stir up the Spirits of some or other earnestly to contend against them, rather than to see them trample on so great a Foundation-principle of ours, and the Protestant Reformation, and to let them draw so dark a cloud over the Confessions and Sufferings of many blessed Saints in former times, and of many hundred Baptists, with others of our Dissenting Brethren, who have suffered many troubles for their Non-conformity to the Church of England, and for not complying to their modes and Ceremonies of Divine Service; the glorious Testimony whereof will be quickly brought into contempt, as suffering so many things in vain, this pernicious Principle of our Brethren be once received among us.

To those Elders and Ministers, &c. in
and about London, whose Names are
set to a Book, Entituled A Sober Re-
ply to Mr. Robert Steed's Epistle.

THE most High God in Love and Pity to
many thousands of *Gentiles* in this Island,
(as well as in other Nations) has been pleased
to preserve the Doctrine of the Gospel of his
Dear Son the Lord Jesus, and through the Grace
of his Spirit has enabled a remnant of the
Womans Seed (against whom Satan has been
warring for many ages) to keep the Command-
ments of God, so far as they were enlightned,
under their greatest Tryals and Temptations to
deny his Truth, and forsake his Ways; and
through the Travail of Persecutions in a farther
Reformation we have had the true Doctrine of
Christ, and his pure Worship and Discipline,
faithfully handed to us, for which great Blessing
we have cause to glorifie God in his appointed
ways of Holiness: But since the Yoak of Per-
secution has been taken from off our Necks,
there has been woful demonstrations of decays
of true Godliness, and such Troubles and Dis-
orders as I never heard of among us before; the
occasion whereof in part has risen from a piece of
false-worship which you have appeared for, and
have endeavoured to introduce the practice of
in our Churches, which are founded on better
principles. That this is so, is manifested by your

Printed Book, Entituled *A Sober Reply to Mr. Robert Steed's Epistle*, ushered into the World with the Authority of your Seventeen Names, viz.

Joseph Maisters,	}	Benjamin Dennis,
William Collins,		Joseph Wright,
Richard Adams,		Benjamin Keach,
James Jones,		Jo. Hammond,
Hercules Collins,		William Groome,
J. Warner,		R. Allen,
Richard Mariot,		Samuel Bagwell,
Abednego Smith,		John Christopher,
Leonard Harrison,		And,
Thomas Whinnel's		Name is to an Epistle by it self.

But the Book being penn'd in the plural Number, (as in page 1.) you say [We] might have seen no such cause (as now we do) to answer your (i. e. Mr. Robert Steed's) Epistle. You all appear as the Authors of it, tho' two or three of your Number, who were for your way of singing, viz. Mr. Richard Adams, Mr. J. Warner deceased, and Mr. Richard Mariot, as hath been testified, gave not their free Consent to have their Names set there; Mr. James Jones is now also deceased; the rest of you having in your Reply asserted singing of Psalms, Hymns, and Spiritual Songs, by all the Church, with voice together, in a stinted form, to be a Gospel-Duty, you have thereby appeared as publick Heads or Ring-leaders of your Brethren to that false mode of Worship; and where you design to stop them, who can tell? Considering also how great

a gap you have opened with it, to a mixed and corrupt Communion in Church-fellowship, as appears from what you have published in your aforesaid Book, page 4. where you say, There are some who also have too much countenanced Divisions in Churches upon the Account of singing; we shall be glad if you can clear your self in that matter; and the more inexcusable they seem to be, since to their Knowledge the Assembly of the Elders, Ministers and Messengers of our Churches, declared their utter dislike of any breach or division in the Churches, upon the account of the practise or non-practise of singing of Psalms, — and also gave advice to the contrary: To this Mr. William Kiffin, Mr. Robert Steed, Mr. George Barrat, and Mr. Edward Man, ancient Elders of Churches in and about London, have testified in their Printed Answer to you; page 12. say they, Indeed at the last general meeting Mr. Whinnel did craftily and surreptitiously, in Combination with others, on the last day of that Assembly, when the most part of the Country Messengers were gone home, and many of the messengers of the Churches in the City absent, a time intended only for them that remained to put in order what had been agreed on in the former days of their Assembly, that it might be presented to the Churches, then did he present something to be debated concerning Persons retaining their communion with a Church whereof they were members, though the practise of common singing were contrary to their declared Judgments and Consciences, set up in it; which being then so unseasonably presented, in the absence of the greater part of the Assembly, it was witnessed against by many then present, as that which was not to be debated at that time, it favouring more

of a politick Contrivance than of Honesty and Candour.
 The Substance of which Testimony I have also
 seen confirmed in Writing, under the Hands of
 several other Brethren, who were then present in
 that Assembly; so that some of you have been
 mis-inform'd by others of you that were there:
 Or however, it is manifest, that there is so little
 ground for what you have asserted as that As-
 semblies Advice, that where the Truth of the
 Case is clearly known it will be of no advan-
 tage unto your Cause. But to this end I have ci-
 ted your words, viz. to demonstrate, as also ap-
 pears in your last Page, that you are for a mixed
 Communion in Church-fellowship: Because, for
 you to approve, that others ought to retain
 their Communion with a Church that practiseth
 any thing which they believe in their Consciences
 is a false piece of Worship, is either approving
 and so holding, that others Consciences should
 bear with that which you do not allow your-
 selves to bear with in the like case; or else you
 endeavour to engage the Consciences of others
 according to your own Principles, to bear with
 false Worship as they believe. But in this latter
 sense I am here bound to take your words, to
 escape the uncharitable Conclusion, that you
 would do by others as you would not that others
 should do by you, or engage the Consciences of
 others farther than your own in the like case
 and therefore we must understand your words to
 mean, that you approve of others holding the
 Communion with a piece of false Worship, as
 they believe, from a Principle in your selves
 holding mixed Communion with false Modes
 of Worship; and I believe, that according to other
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Information which I have met with, that you will not deny, that some of you do hold it also lawful to have full Communion at the Lord's Table with Unbaptized Believers.

Therefore, forasmuch as you the aforesaid Brethren, that have Replied to *Mr. Robert Steed's Epistle*, have appeared, as publick Defenders of that Apostatizing Practice of Singing, though all of you are not in your own Churches in the Use of it, and finding you are Countenancers of a mixed Communion in Church-fellowship, I think 'tis most proper, in an especial manner, to present to you the following *Queries*, in expectation that you will either endeavour to Answer them, and my *Book of Scripture Grounds and Reasons for Separation*, and to satisfie your Brethren in those Points wherein you differ from us; and tell us fairly how far you intend to lead them, or where you intend to settle, or forsake your Cause, and turn Healers (not Makers) of Breaches, and Restorers of Paths to dwell in; or else we may conclude you will still secretly propagate your Errors, which you cannot openly maintain.

Q U E R Y,

VVHether you believe it is lawful, by the Word of God, for you that are Members of a separate Baptized Church, to have full Communion at the Lord's Table, with a Church of the Indepent Profession, who are not baptized on profession of Faith, but only sprinkled in their Infancy?

2. Whether, if you count it lawful for you to

have such full Communion with those Independant Brethren, and can sing with them, as they do, in Publick Worship, that then you have any ground to make it a case of Conscience to maintain a separate Church-state from them? And if you say you have, shew us your Reasons for it: And if these be some of them, viz. * Meerly for the sake of a greater Interest in a Congregation by your selves, for your outward maintenance, and because the Independant Churches are not furnished with Ministers to baptize as you do; Then,

3. Whether the first be a sufficient Warrant to keep up a continual Difference, or Wall of Partition, between our Baptized Churches and them? And,

4. Whether the last may not be provided for, if our Ministers, as well as private Members, join with them? Or if Christians have leave, as I am told some have had, to be baptized by Baptist Ministers, and notwithstanding to enter themselves members into an Independant Church-Communion?

5. Whether Members both of Independants and Baptized Churches, ought not to be allowed by their Brethren an equal Right of Liberty of Conscience, for Conscience-sake, to separate or remove their Communion to either side? And,

6. Whether Members of different sorts of Baptized Churches ought not to have allowed them the same equal Right? And if they ought; Then,

7. Whether those members orderly Separation, and removing their Communion for Conscience sake, from the one side, should be counted a Schism, more than from the other? And,

8. Whether for any Baptized Church to hold the

the Principle of mixed Communion, and yet receive and incorporate members from Independant or other Churches of Christ, that are sound in Faith, and of honest Conversation, their receiving of such members is not a contradiction of that Principle, by countenancing such a Separation from other Churches which they allow not from their own?

9. Whether you hold it justifiable by the Word of God, for you, or any of your Church members, either voluntary, or for fear of Persecution, if it should arise, to go to the Parish Churches, and hear their Ministers read or say such of their usual prestinted Forms of Prayer as are agreeable to Scriptural Matter, and therein to hold Communion with them, though not in all things else? And if you should affirm it to be thus far justifiable by the Word of God, to have fellowship with the Church of England; Then,

10. If you, or some of you, assert and maintain it lawful for you to have full Communion with Christians, who neglect so great an Ordinance as right Water-Baptism, and are in the Practice of a Humane Tradition in its stead; and for you to worship God in Praises with united Voices together, with a mixed promiscuous Assembly of Believers and the World, Whether you may not be a Temptation to your Brethren, if Persecution should arise, rather than to suffer for Non-conformity, to join further in the Corruption of the Church of England, and according to the aforesaid Principles, to have fuller Communion with the World therein?

Here followeth (with some Alterations) other *Queries*, that were publish'd before in my Book, entitled [*The Purity of Gospel-Communion, or, Grounds and Reasons for Separation, &c.*] which I have never yet seen Answered.

Query 11. Whether it be lawful for a Christian to withdraw or remove his Communion at the Lord's Table, from a Church that practiseth any one Ordinance of Divine Worship, or of Church-constitution, in a false and irregular manner, to join with a Church that is more pure? and, Whether it is his Duty, if enlightned therein, so to do?

12. Whether there is any Liberty given in the Word of God, for a Christian to have full Communion with a Church that practiseth any one Ordinance of Gospel-worship, or of Church-constitution, in a false and irregular manner, more than of any other such Ordinance so performed? And if there be, which it is? or which they are? and where the allowance is given?

13. Whether Thanking and Praising of God be as much an Ordinance, and of as high a Nature as Prayer to him?

14. Whether [the mode of Singing] the Praises of God be also as much an Ordinance, and of as high a nature as the plain way of speaking in Prayer?

15. Why it is not as unlawful to have full Communion at the Lord's Table with a Church that practiseth singing the Praises of God in a false and irregular manner, as with a Church that performeth Prayer in as false a manner, whatever the manner of them are?

16. Seeing you are for using set prestinted forms of singing in Publick Worship, so in case a ministring Brother in full Communion with you at the Lord's Table, should also make good words and matter into set prestinted Forms of Prayer, and read or say them in the Church for Publick Worship, I Query, Whether you would nevertheless count it lawful to hold and continue your full Communion with such a Brother, without Repentance for it?

17. Whether it be not a worshipping of God in a false manner, and so unlawful, and a sin, for any of your members in full Communion with you to pray alone by themselves, in their own or another set prestinted Form of good words and matter? And if it can be proved that any of them use such private Prayers, Whether the Church should still hold their full Communion with such, without repentance for it?

18. Whether [the Mode of Singing] an hymn is a piece of Worship essential to the regular and compleat Administration of the Lord's Supper? And if you say it is, then how can any of your mind, (as I have heard say) who commonly administer the Lord's Supper with Singing, do it also sometimes without it, as if they choose to please Men rather than God in his worship?

19. Whether for a Baptized Church to choose and settle, for the Service of the Gospel, with them a Minister, that contrary to their Principles holdeth your way of Singing, and mixed Communion, rather than to accept of one qualified for them with concurring Principles, is not to oppose the Peace and (as they believe) the Purity

rity of their Profession to trouble, and danger of being ruin'd; if such a Minister be faithful to exhort them to the performance of the whole Will of God, according to his Light?

20. Whether in case a Minister, in order to settle with any Church, happen to promise not to trouble the Church with his Principles of Singing and mixed Communion, that are contrary to the Mind and Settlement of the Church, such a promise should be esteemed any Security to the Peace of that Church; when 'tis plain, that if a Minister engages not to instruct his People into such parts of the Will of God, according to his Light, he engages to be unfaithful thereto? And then if he be so unfaithful to his own Principles; in such great matters as Gospel-Worship and Order how can any expect he will be faithful to those that are contrary, when he findeth an Opportunity to advance his own?

I have added the more Queries, and state the matter divers ways, the better to enlighten weak Christians, and to lay a greater necessity on any of you that may Essay to answer them, to speak your minds more clearly in this case of Mixed Communion.

And as for the separate communion which the Baptized Churches have held, and generally still retain in practise, you have the Scriptural grounds for it in my Book, Entituled *The Priority of Gospel Communion*, &c. and in Mr. Wallis's Book, called *A Sober Discourse of Right Church-communion*; both which you must answer, before you can either clear the Exception against mixed communion, that lye in the pre-

ceeding Queries, or before you can demonstrate our Brethrens separation from false modes of Worship and irregular Administrations of Gospel Ordinances to be groundless.

Having presented the preceeding Queries to the consideration of the Persons before-mentioned, I shall turn the following Discourses to our Brethren and Churches more in general. and to proceed,

First, The Error of mixed Communion in Church-fellowship is of dangerous Consequence to the Peace and Welfare of the Baptized Churches: For so far as it is insinuated in the minds of their Members, to hold full Communion with other Christians, that dissent from them in the right modes of Divine Worship, and Administrations of Gospel Ordinances, so their Church-state is weakened, and the way prepared for introducing the practise of mens traditions: Therefore, that none of our Brethren should be mistaken in the right Notions of what a mixed Communion in Scripture sense is, I shall briefly explain it, to be not only to hold communion with Infants-Sprinkling, but besides corrupt and sinful manners and false Doctrines in Essentials to Salvation, it must also be understood of a holding full communion at the Lords Table with any modes of Worship, or Administrations of Gospel-Ordinances, that are not contained in the Scriptures for Gospel service. For we must either hold it lawful to have full communion with all such modes of Divine Worship, and of Administrations of Ordinances, that are not expressly forbidden in the Word of God, or reject all modes of Worship,

&c.

&c. as unlawful, that are not prescribed therein. And so seeing I have already proved in my aforesaid Book, that Christ and his Apostles has forbidden our Communion with all false mode of Worship, and irregular Administrations of Gospel-Ordinances, to hold full Communion with any one of them, is a breach of his general Precepts, which prohibits them all. And therefore I beseech you to consider, Whether it is not as great a piece of Disobedience to the Authority of Christ's Commands, to hold full Communion at the Lord's Table with our Brethren that are in the practice of a false mode of singing Praises to God, as with Christians that practice the false mode of administering Baptism by sprinkling, or of praying in prestinted Forms? is not the mode or manner of their singing as irregular as the mode of sprinkling and of praying in such forms?

Secondly, Finding that some Persons are apt to plead for a mixed Communion in Church-fellowship, from the obligation of universal Charity to Christians, as they are such, I shall here briefly Note, That their pleading for it from such an Argument, rather betrays their want of real Love than demonstrates the Charity they profess for true Gospel Love is a fruit of the Holy Spirit flowing first from the Faith we have in the Love of God to us, which is the cause of Love in us to him, and so to our Brethren which are begotten of him, and then our Universal Love to Christians depending on our Love to God, must needs consist with sincere Obedience to him.

Will, so far as we are enlightened
Gal. 5. 22. *For this is the Love of God, that*

keep his commandments, and his commandments are not grievous: And by this we know that we love the Children of God, when we love God and keep his commandments: Therefore whatsoever Love is pretended, which is inconsistent with sincere Obedience to Christ, is rather to be suspected than counted real. And seeing Christ hath left his People Precepts for the right Constitution and Government of his Churches, for any to break them for the sake of their extended Charity, is to make their Charity the Rule of Gospel Order, repugnant to those Precepts; and is virtually to tell us, they love their Brethren more than Christ, when indeed they should love their Saviour more than all, *Mat. 10. 37.*

1 John 4. 19
1 John 5. 1
John 14. 21
23
1 Joh. 5. 2, 3

Besides, For any to make such a Principle of mixed Communion a kind of Touch-stone to try the Love of Christians to one another, is rather to discover the want of it in themselves, by judging their Brethrens Charity to be restrained to Christians of their own particular profession, when their Conversations declare otherwise.

Thirdly, Before I conclude, I shall answer an Objection, which I believe will be quickly raised against my publishing these Discourses, and that is, That in laying open our present Differences, some Reflections have fallen on divers of our Ministers, which should have been spared for the sake of the Gospel in their Hands. To which I shall say,

1. That this Objection has been with weight upon my Spirit, Whether for this cause I should be silent, and suffer our Brethren to be misguided

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in matters of Gospel-worship, or endeavour to discover (tho' to Posterity) those Erroneous Notions, and unjust Dealings, as renders our Opponents cause justly to be suspected by all sober Christians, not to be the cause of Christ, and their Persons obnoxious to just Reproof. And the last of these I have chosen, as most consistent with a faithful Improvement of the Talent God has given me, the Advantages and Calls of his Providence to me more than many others, to appear in Defence of his true Worship: And the Reasons which have prevailed with me, I shall communicate to others; and in Order thereunto,

2. I shall premise, That Troubles of this kind has been heretofore in the Gospel Churches: For the Apostle told the *Ephesians*, *Act. 20. 17, 30.* *That of their own selves should men arise, speaking perverse things.* And Dr. Owen tells us, in his *Treatise of a Gospel-Church*, pag. 12. "That upon the Roman Emperors embracing the Christian Religion, whereby not only Outward Peace and Tranquility was secured unto the Church, but the Profession of Christian Religion was countenanced, &c. — the Rulers of the Church began to think that the Glory of it consisted in its Numbers. — And pag. 96. he saith, "Those whose Duty it was to preserve the Doctrine of the Gospel entire, in the publick Profession of it, have many of them spoken perverse things, to draw away Disciples after them; Bishops, Presbyters, Publick Teachers have been the Ring-leaders in Heresies. So that seeing it has been thus with the Churches of Christ heretofore, and that as the Apostle told

told the Corinthians, chap. 1. 11, 19. That there must be also Heresies (or Sects) among them, that they which are approved may be made manifest. It makes it the less strange, that God, by permitting our present Troubles, should try our Faith and Obedience in matters of Gospel-worship, to make it manifest whether we are Followers of him as dear Children, or Disciples of Men.

3. It being well known, and witnessed unto by Mr. William Kiffin, Mr. Robert Steed, Mr. George Barrat, and Mr. Edward Man, in their Answer to the Reply to Mr. Robert Steed's Epistle, "That before any Person that was contrary minded to that Practice of theirs (viz. of common Set-Form-Singing) had said or printed any thing publicly against it, this Opinion of theirs concerning Singing was preached up, and frequently and vehemently prest by several of them in variety of Assemblies, and asserted in print to the view of all men. And considering the Troubles and Distractions that our Brethrens Principle and Practice of Set-Form-Singing has made amongst us, and that we are driven to this Extremity, either to stand still and see so many of our London Elders and Ministers working the ruine of the Peace and Purity of the Baptized Churches, or appear in Print against them, to awaken our Brethren to hold that fast which they have of the Mind of Christ, that no man take their Crown, I hope this just Defence of our Profession, within its own Sphere, will moderate the Minds of Christians towards me, and encline the Standers by to lay the blame of these Contests at our Brethrens doors who have been the occasion of them.

4. In Answer to the fore-recited Objection,

I have this to say, That though in Cases of private Personal Offences, that come not under the Discipline of the Church, and in such as do, where Gospel-Repentance and Satisfaction is given, our *Charity should cover a multitude of Sins*, yet in other Cases we have divers Instances recorded in Scripture to shew that God was not for sparing, covering nor indulging the Sins of his own People and precious Servants, when they brake his Precepts, and did corrupt and defile his Church and Worship, as in the cases of *Nadab and Abihu*, *Uzzah*, *Uzziah*, and the men of *Beelshemesh*, *Lev. 7. 11*, to *19. 2 Sam. 6. 6. 1 Sam. 6. 19. 2 Chron. 26. 16.* who for sinning in matters pertaining to God's Worship and Service, were smitten by his immediate Hand: And the men of *Gibeah of Benjamin*, for committing Folly in *Israel*, were slain by their Brethren at the Commandment of the Lord, *Judg. 19. chap. 20. 18. 23. 28.* And the Sin of *Achan*, *Josh. 7. 10, 11, 18.* and also of *David*, in the case of *Bathsheba*, and *Uriah the Hittite*, were discovered by the Lord himself, who sent the Prophet *Nathan* to tell *David* of his Evil, and of the Punishment that should follow, *2 Sam. 11. chap. 12.* And to the end that others should fear to transgress the Commandments of the Lord, he has caused that private Sin to be recorded to future Ages, though to the blemish of the Prophet *David*, a man after God's own heart. And if we descend to the New Testament, there 'tis commanded *them that sin (i. e. grossly or publickly) rebuke before all, that others also may fear*, *1 Tim. 5. 20.* And when *Peter* was come to *Antioch*, *Paul* withstood him to the Face, because he was to be blamed: For when

when Paul saw that they walked not uprightly, according to the truth of the Gospel, he said unto Peter, before them all, If thou, being a Jew, livest after the manner of Gentiles, — why compellest thou the Gentiles to live as do the Jews? And Paul, a faithful Servant of Christ, was so far from either indulging Sin in Peter, or stifling the Knowledge of it for the sake of his Apostleship, as that rather than Error should be encreased through Peter's Dissimulation, he wrote the case unto the Galatians, and so published Peter's Failing to all Posterity, Gal. 2. And in Rev. 2. 23. it's said; concerning the Sin and Punishment of some of the Church in Thyatira, that all the Churches shall know that the Son of God is he that searcheth the reins and hearts. — And, If any man build upon this Foundation, (viz. Jesus Christ) gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: For the day shall declare it, — of what sort it is, 1 Cor. 3. 12, 13. 2 Tim. 3. 5, 8, 9. And as it's prophesied of some professing a Form of Godliness, who are said to resist the Truth, that they shall proceed no further, for their folly shall be manifest unto all men: So, notwithstanding our Brethren may persist in their Errors, and strive to promote the Practice of them, yet I am persuaded their Folly also shall be manifested unto our Churches, and they that do it will appear their truest Friends, and most faithful to Christ: For it is the Duty of Christians, in Obedience to his Word, in a Gospel way, earnestly to contend for the Faith which was once delivered unto the Saints, viz. for the whole of it, in Doctrinals and Practicals of the Gospel, Jude 3. Phil. 1. 28.

To conclude, I desire it may be considered, how dangerous and destructive those Three Errors that I have militated against, are to the Welfare and reformed Interest of the Baptized Churches. For,

1. A Mixed Communion will lay our Churches more common to other Christians of different Persuasions about Gospel-Order, and so the Baptized Interest, and the Testimony they have born to the Regular Administration of the Ordinance of Baptism, will be clouded, lessened and in danger of being lost and wholly swallowed up in the Croud of other Professors, when all the Priviledges of a Gospel-Church may be enjoyed without it.

2. A Gospel-Church, or (as Mr. Allen explains himself) the major part of the Members thereof, to have liberty to appoint unscriptural Modes of Divine Worship, is such a Principle as will open the Door of the Church so wide, for the bringing in of Humane Inventions, that we know not the Number they may encrease unto or that we shall ever be brought to a Uniformity in Gospel-Worship, if we refuse the Scriptures for our only Rule, and have no better a Guide for our Practice in many Modes of Divine Worship than our Natural Light within us.

3. The Mode or Manner of common Set-Form Singing being no better than a piece of Humane Art, introduced for a piece of Gospel-Worship, defiles the Churches where 'tis used, and naturally leads Christians into other Humane, artificial Forms of Worship; as you may see more favourably Mr. Allen touches on Forms of Prayer pag. 66. But Mr. Keach speaks out clearer,

his Breach Repair'd, pag. 183, 184. where to vindicate his Art in Singing, he tells us, that there is an Art in Speaking about Divine Things; and also, that there is an Art in Preaching; and, saith he, So I may say in Praying too: Whereunto I have there replied, and treated of Artificial acquired Parts, and the Gifts of the Holy Spirit, of the different Nature of Praying and Singing, of Compiling of Hymns and Sermons, of Utterance in Sacred Things, and of many other Matters; and therefore I shall here only ask these Artists, whether the Apostle's Exhortation in 1 Tim. 6. 20, 21. is not contrary to their Notion, where he warned Timothy to avoid profane and vain babblings, and oppositions of science, falsely so called, which some professing, have erred concerning the faith: And if Artificial Worship in Teaching, Praying, and Praising God, is to be excised in the Church of Christ, then where shall we find the Spiritual Worship which God requires, Job. 4. 23, 24. The hour cometh, and it is, when the true Worshipers shall worship the Father in spirit and in truth, for the Father seeketh to worship him. God is a Spirit, and they that worship him must worship him in spirit and in truth. In short, if those Ministers still persist in these Errors, they will either make themselves obnoxious, or bring themselves under the just Reformation of their Churches, where they differ from the Word, and are better principled than their Ministers, or be a means to defile them, and so make way for a great Apostasy in Divine Worship, which we may fear their Errors will break some of them in pieces.

Therefore seeing the evil consequences of those three Errors are plain and perspicuous, I beseech our Brethren in the Ministry, that have been infected with any one, or all of them, that they would lay to Heart what they have done, either in favour of them, or in pressing them upon others, and reform their principles, and labour to heal the Churches; and that hereafter they would not talk so much of the light of Nature and Art, but of Grace, and of stirring it up in Word and Deed, to make the Bible the only Rule of Worship and Obedience.

I also humbly beseech our Churches seriously to look about them, and consider their deplorable Condition, before it be too late; and if they have any Love for their own Profession, to cry earnestly to the Lord in Prayers and Supplications, that he would not leave them in this Temptation, but graciously raise them up a Succession of Ministers better principled, and more agreeable to their own profession; and to do all they can on their part to encourage any such of their Brethren that have hopeful Gifts, and are inclinable to the Service of the Gospel, by stirring them up, and giving them opportunities to improve them privately; for if there be not a speedy turning to the Lord, with full purpose of Heart to promote the pure Interest of the Churches, and a seeking after the pouring forth of the Gifts and Graces of his Spirit, which are essential to the raising up of spiritual Ministers for the pure Worship of God; and if great care and faithfulness be not used by the Churches themselves, for preserving the purity of those Congregations which are

ter principled than their Elders, or some of their Ministers, there is ground to fear that a few years time (if the Lord prevent not) will produce a great Alteration in divers of our Churches about London; for there are few in these parts but what have either their Elders or other Ministers infected with one or more of the aforesaid Errors, or such who have got footing, ready (when others sounder principled may be removed by death) to step into their places; and then what may we expect? especially when the ancient members are worn away; but as Doctor Owen saith, in his *True Nature of a Gospel Church*, page 107. *It ever was, and ever will be true in general, like Priest like People.*

Therefore as my Aim and End in all I do of this nature, is to prevent the farther Distractions that may arise in the Baptized Churches, from those things which has already given so great a Blow to the Purity of some of them, as I fear this age will not recover, so I beseech them wisely to consider, wherefore the Lord is suffering such troubles to befall them, from those which under God should be the Bulwarks of their Profession, and why he withholds his presence in those Gifts and Graces which are wanting to raise more sounder Ministers: *Examine your selves*; is it not because you have not enough prized the true Heavenly Manna, and it may be are too much Followers of Men more than Christ? consider also, if Right, Justice and Equity in Spiritual Discipline, is not so far decayed, as that some have waxed bold in that which is evil, and others have suffered that have been innocent? if Pride, Contempt, Malice, and
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the Love of the World, does not abound? is it not for these things that the Spirit of the Lord is straitned? Submit your selves therefore to God; resist the Devil, and he will flee from you; Draw nigh to God, and he will draw nigh to you; be afflicted, and mourn, and weep, let your laughter be turned to mourning, and your joy into heaviness; humble your selves in the sight of the Lord, and he shall lift you up. And according

Jam. 4.

to his promise you may expect Pastors after his own heart, that shall feed his People with Knowledge and Understanding. But if any man draw back, his soul shall have no pleasure in him; and if any sin wilfully, after

Jer. 3. 15.

Heb. 10. 26, they have received the knowledge of the

27, 28.

Truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery Indignation, which shall devour the Adversary. But Beloved, I hope better things of you, and things that pertain unto Salvation, and that what I have here offered will be received by you as an evident demonstration of my Zeal for Truth, and Love to the pure Interest of the Gospel in this City and Nation.

P O S T S C R I P T.

THe foregoing Treatise not being finished, I met with Information, that on the first Day of the Week, August 23. Mr. William Collins after the Service of God was over, read or delivered to his Publick Auditory before they were dispersed, some thing in vindication of himself from the Charge against him in Dr. Russel's Animadversions, being matter of difference between Mr. Col-

lins and me, relating to some Reflections he made at the end of Mr. Keach's *Breach repaired*, p. 55. where you have the following Paragraph, saith he,

The Author which Mr. M. cites out of Marlorate on Mat. 26. 30. pretends it is uncertain with what words they praised God, that is, whether it was with the common Passover-Hymn, or some other of Christ's own, which might be more suitable to the occasion; and whether they sang this Praise, or spake it simply; the following words of the Author not being well render'd by Mr. Tymme, I shall set down, they are these, Gæcum verbum laudem quidem, maxime quæ Deo debetur, includit; non autem necessario evincit, quod cecinerint, i. e. the Greek word indeed includes Praise, chiefly that which is due to God, but undoubtedly it doth evince that they sang; 1. From the genuine signification of the Original Word. And, 2. From the current of Learned Men, who go this way.

But the true English of the last Clause of that Latine is, *But it doth not necessarily evince that they sang*: Now that that Paragraph was wrote on purpose to abuse my Author, is plain. 1. Because for Mr. Collins to tell us that Mr. Timme had not well rendred Marlorate's Latine, when he had rendred his true sence, he must needs do it on purpose to deceive his unlearned Reader with his false Translation of it; for otherwise seeing Mr. Timme had done it in the right sence, there was no need at all for Mr. Collins to write that Paragraph against him. 2. If the word [not] had only been left out in Mr. Collins's English, we might have imputed it to be the Printers fault, but we also find that Mr. Collins saith, that Mr. Timme pretended it is uncertain, whether they sang that praise, or spake it simply,

simply; and then in contradiction to him he asserts, that undoubtedly it doth evince that they sang; so that the plain design of Mr. *Collins* in that Paragraph, was to make his Unlearned Reader believe that Mr. *Marlorate's* Latin did signify, that undoubtedly they did sing, when he knew the Latin did affirm that the Greek word *Hymnos* doth not evince (or shew) that they sang.

Moreover, I well remember, that I told Mr. *Collins*, between him and me alone, of his abusing my Author, and he excused it with laying the fault upon the Printer; but I answered, that tho' Printers sometimes correct Words, yet they never use to add a whole Paragraph to their Authors Books, and therefore I said, it look'd like a designed Abuse; to which he made me no Answer, and so we parted. And whereas 'tis reported as our difference was ended at a general Assembly it is not true, and no Assembly nor any others I know of, from an Inspection into my Books, ever charged them or me with any particular thing wrong to Mr. *Collins* or any other, except his own Clamout. To close this matter, had it not been in the way of my Remarks on Mr. *Allen's* Essay which Mr. *Collins* recommended, and had not Mr. C. so publicly withstood the aforesaid charge, should not have taken such further Notice of his Abuses, which he has most reason to blame himself for; and for what is done before, in pag. 38, &c. where the business of the Correction is left open, and also his Abuse of Mr. *Ainsworth*.

F I N I S.

ERRATA.

For Anno 1562. pag. 34. l. 25. read about Anno 1560.
1562. pag. 25. inv. last, r of praising.

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